THE ADHYATMA RAMAYANA

The Adhyatma Ramayana forms part of the Brahmanda Purana. Here the story of Rama is narrated, by God Mahadeva to his consort Parvati, in the form of a dialogue so that its message could be propagated as effectively as that of the Bhagavad Gita. The passage of many centuries has not succeeded in abating either the freshness of its appeal or the veneration in which it is held. It is this which provided the impetus to Tulsidas for his Ramacharitamanas.

Valmiki's Ramayana is an epic poem. Here Rama is portrayed as intensely human. He is in pursuit of those lofty ideals which everyone, from the dawn of creation, has aspired to. The Adhyatma Ramayana is a didactic poem. Here Rama is depicted as the personification of the Supreme Spirit, so that he could be used as a vehicle for the exposition of the Vedic doctrine of *anadi avidya* (beginningless error), the *bhakti marga* (path of devotion) and the *jnana marga* (path of knowledge).

The translator Rai Bahadur Lala Baij Nath has spared no pains to make this book conform to the spirit of the original. He has added notes to facilitate the understanding of recondite Vedic doctrines. A book that everybody shall find inspiring.

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THE ADHYATMA RAMAYANA

Translated by

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B.A.

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INTRODUCTION.

The Adhyátma Rámáyaṇa is a canonical book of the Vaishṇavas and is a part of the Brahmánda Purána. It is very highly respected by all classes of Hindus for the beauty of its language, its flow of verse, its clear statement of the doctrines of the Vedánta, and, like the Bhagavada Gítá, for its combination of the path of devotion with that of knowledge. It is a dialogue between the God Mahádeva and his consort Párvatí on the divinity of Ráma and opens with the question as to why when Ráma was the Supreme Being, he forgot his real nature and had to be reminded of it by another. The allusion is to Válmíki Rámáyaṇa (chapter 117, Yudha Kánda) where Ráma is sunk in the ocean of sorrow at the ordeal of Sítá and Brahmá reminds him of his being the Supreme self. If, on the other hand, Ráma always knew his true self, why did he grieve for the loss of Sítá. The reply of Mahádeva was that in truth Ráma was the Supreme self (Paramátmá) who never moved or did any thing, or was ever subject to joy or sorrow, birth or death, pleasure or pain. All these were superimposed upon him through error beginningless (*anádi avidyá*). To expound this mystery is the task set before it by the Adhyátma Rámáyaṇa. The work is divided into seven Kándas or books like the Rámáyaṇa of Válmíki. These are the *Bála* (childhood), *Ayodhyá*, the *Aranya* (forest), *Kishkindhá*, *Sundara* (beautiful), the *Yuddha* (battle) and the *Uttara* (sequel). It consists of 64 chapters and 4,200 verses mostly in the usual Anushtubha metre, though other metres like the Indravajra are also employed. The language of the work, though not the simple language of Válmíki, often rises to eloquence especially in its devotional portions and the sonorous flow of its verses lends it quite a unique charm. Nothing is known of its author or as to who he was or where he flourished. The internal evidence furnished by it, however, points out to a modern origin, after the system of worship inculcated by the Tantras had come into vogue. So far as one could see from its language and trend of thought, it appears to be posterior even to the Srimad Bhágvat, the other canonical work of the Vaishṇavite sect, written about the 14th century. The Indian Pandit or Sádhu does not trouble himself with these questions of chronology, nor cares to examine the language or the style of the book he venerates. If it serves his purpose, either of devotion or as the giver of livelihood, as it does, it is quite sufficient. Anyhow from its intrinsic merits the work deserves serious study on the part of all lovers of Indian religious philosophy. The main incidents of the story in the Adhyátma are the same as in Válmíki. Wherever there is a difference, it is due to the fact that whilst the Adhyátma starts with the theory of Ráma's divinity and tries to explain away all failings of humanity, wherever they come into the narrative, by resorting to the *anádi avidyá* (beginningless error) of the Vedánta, the Rámáyaṇa of Válmíki describes Rama as the best of men and tries to show how, in spite of the few failings of humanity, one can rise to godhead by setting before him the noble ideal of truth and duty as Ráma did. Of course, the story of the Válmíki is the more natural of the two and appeals to the reader more strongly than that of the Adhyátma. But in India the modern man of devotion, who loves to invest his favourite deity with the attributes of the Supreme, will not listen to any imperfections of his divinity or

ascribe them to the error of those who see in him such imperfections. The Vedánta, which looks upon the world as due to the action of nescience, and Ráma, Krishna or Shiva, merely a name for the Supreme self, will not entertain the idea of any such failings of humanity marring the absolute nature of the Supreme, and will, like the man of devotion, explain it away as being due to error, like one who sees the rope in the snake when there is in reality no snake but the rope only. The value of a work like the Adhyátma is, therfore, to be sought not for its life story of Ráma but for its statements of the doctrines of the *bhakti márga* and the *jñána márga* (the path of devotion and the path of knowledge). The Adhyatmá represents that school of thinkers in India which has adopted the theory of *anádi avidyá* to explain away the world process. It is the parent of the Rámáyaṇa of Tulsídás, which is so very highly and deservedly popular throughout Northern India and exercises such an influence for good on the lives and characters of millions of its people. Tulsídás, like the author of the Adhyátma, adopts the theory of *avidyá* and resorts to it wherever it suits his purpose. For instance, like the Adhyátma, before her abduction by Rávaṇa he makes the real Sítá enter the fire and an illusory Sítá play all the subsequent parts in the drama. Says he :—

दोहा–लक्ष्मण गये बनहिं जब, लेन मूल फल कन्द ।
जनकसुता सन बोलेउ, विहंसि कृपा सुख वृन्द ॥
सुनहु प्रिया व्रत सुचिर सुशीला । मैं कुछ करब ललित नर लीला ॥
तुम पावक महँ करहु निवासा । जौं लग करौं निशाचर नासा ॥
जबहिं राम सब करेहु बखानी । प्रभु पद धरि हिय अनल समानी ॥
निज प्रतिबिंब सहित तहं सीता । तैसेहि शील स्वरूप विनीता ॥
लक्ष्मणहु यह मर्म न जाना । जो कुछ चरित रचा भगवाना ॥

(Tulsídás' Rámáyaṇa, Araṇya Kánda.)

After Lakshmaṇa had gone to the woods to gather roots and fruits, the gentle and joyous god said with a smile to Janak's daughter:

"Hearkan most lovely, amiable and faithful of wives, I am going to play such a playful human part. Do you enter the fire till I have completed the destruction of Rákshasas. As soon as Ráma had done speaking she pressed her Lord's feet to her heart and entered the fire, leaving only an image of herself of the appearance and the gentle disposition. Lakshmaṇa did not know of the mystery or that the god had taken any action." Again after the conclusion of the war when Sítá was brought to the camp and being discarded by Ráma enters fire, both Tulsídás and the Adhyátma make the illusory Sítá to have done so and the real come out of the ordeal. Says Tulsídás—

प्रतिबिंब और लौकिक कलंक में प्रचण्ड पावक में जरे ।
पभु चरित काहु न जान लेहु सुर नर मुनि देखत खरे ॥

"The image and the social disgrace were alone burnt in the fire. one knew the doings of the Lord, the gods, men and munis all remain looking standing."

The theory of máyá (nescience) being the cause of the world-process, which was in germ in the Upanishads, became subsequently an integral portion of Indian thought, and is now associated in the popular mind with the energy of the Lord. It is also considered sufficient to explain away all

that is beyond the reach of human experience. In the Upanishads Brahmá alone was. He thought. "I am one, may I be many." He made *tapas* (thought) and by the force of thought created the universe. Having created it he entered it, became all that moves and all that does not move, all that is differentiated by name and form as well as that is not so differentiated. Creation according to the Upanishads was thus the thought power of the supreme. Subsequently it proceeded from the union of the male with the female principle. The male is Brahmá, Ráma or Krishna, the female Máyá, Sítá or Rádhá. From Brahmá was evolved ákás (space), from ákása váyu (air), from váyu, ágní (fire) from fire, water (apa) and from water earth, each partaking the property of the element that preceded it. These elements were evolved in their subtle state. They were divided by the process of trivritta (three fold) according to some and by that of the panchi karana (five fold) division according to other thinkers of ancient times. Each of the five giving to the others one part of its own and taking from each of the others one part of their energy. Thus compounded they evolved further till all that is differentiated by name and form was created. The whole mobile and immobile creation so evolved consists of the five elements (pancha mahábhuta), the three gunas or attributes of Satava (goodness), Rajas (activity), and Tamas (inertia), the five organs of perception, Jñanendriya the ears, the skin, the eyes, the tongue and the nose, the five of action, speech, the hands, the feet and the two organs of generation and excretion. The objects of the senses, hearing, sight, taste and smell. The mind which is the faculty of doubt and desire, the buddhí the faculty of determination were also evolved from the five elements and the five vital airs which move the body, *viz.*, prána the air which is exhaled, apána which is inhaled, samána which equalizes and distributes the food in the body, the vyána which causes the various nerves to perform their functions and the udána which carries the embodied self upwards, were also similarly evolved. Seated in the conglomeration of the senses, their objects and the attributes and the vital airs, is the self (átmá) who, because he has indentified himself with it and all that appertains to it, is called Jíva, or the embodied self, subject to pleasure and pain, happiness and misery, birth and death, increase and decay. Thus he goes from birth to birth up and down in ceaseless motion, till he turns his thought inwards and through the teachings of a teacher and the declaration of the Vedas, knows himself to be other than the body, and having sublated all that is seen and unseen, finds his rest in his own true self and becomes the supreme self he really was. The light of self, says Vyása, in the Mahábhárata is in the heart, not outside it. It is the same in all beings. It is perceived by those who themselves through minds directed towards it, alone see it. When man does not inspire another with fear at his sight, nor is himself inspired with fear at the sight of another, when he ceases to cherish desire and hatred, he attains to Brahmaṇa. When one ceases to entertain a sinful attitude towards all beings in thought, word and deed, he is said to attain to Brahmaṇa. By restraining the mind and the soul, and casting off malice, that stupefies the mind and delusion, one is said to attain to Brahmaṇa. When one becomes the same in all objects, seen and unseen, also in respect of all living creatures, and transcends all pairs of opposites, he is said to attain to Brahmaṇa. When one casts an equal eye upon praise and blame, gold and iron, happiness and misery, good and bad, agreeable and disagreeable, life and death, one is said to attain to Brahmaṇa. One observing the duties of a mendicant, should withdraw his mind and the senses like the tortoise withdrawing his limbs

inwards. As a house enveloped in darkness is capable of being seen with the aid of a lighted lamp, even so can the self be seen with the aid of the lamp of the intellect (Mahábhárata, Sánti Parva, chapter 327). This is the process of introspection. But in order to carry it out fully, it is necessary that the aspirant should in the beginning perform the duties of his order in life in a spirit of disinterestedness. He shall then be fit for meditation upon God, first with attributes or in an embodied form and then in his true nature as the supreme self the Paramátmá. The form indicated in the Upanishads is the Viráta, god as the cosmos. In the Mahábhárata it is both Viráta and Vishnu as a *persona* with his dark hue like that of a blue lotus, delicate features, the crown, and the diadem, the conch, the mace, the discus and the lotus. In the Adhyátma he is Ráma with his dark complexion, delicate features, bow and arrow in hand with Sítá on his side and attended by Lakshmaṇa and Hanumána. This meditation is, however, for the lower aspirant. As his progress is upwards even in the Adhyátma the personal gives place to the impersonal, till all that is realized as Brahmá. All duality disappears and the Jíva ceases to be a Jíva and becomes Brahmá. This is the path of devotion and contemplation inculcated in all the Shástras like the Bhágwat and the Adhyátma Rámáyaṇa and is popularly followed. The saguna upásana is, however, more popular of the two and the Ráma mantra or simply the name of Ráma is implicitly believed in by thousands as the only means of release from the troubles and sorrows of worldly life. "Ráma Ráma, jai Ráma ji ki" is the ordinary form of Hindu salutation current in society. At the time of death for the person who repeats the holy name of Ráma, there is no birth and rebirth. So people think when the Hindus' corpse is carried to the funeral pyre, Ráma náma satya hai (Ráma's name is alone true), is uttered in mournful sonorous accents by the mourners. The Rámlílá that is celebrated every year in almost all the principal towns of Upper India in the month of Aswin, reminds the Hindu of the story of Ráma and attracts thousands everywhere. From the ideal of truth and duty set by Ráma, he is called the Maryádá Purushotam, the supreme purusha, who set the law of duty or Ráma Bhadrá, the good Ráma. Much of this popularity is due to the way in which he has been presented to the popular mind by poets like the author of the Adhyátma Rámáyaṇa and Tulsí Das, a god to love and admire, an ideal to approach. The great point about all Ráma worship is that, although it has degenerated into sectarianism, it has never like the worship of Krishna degenerated into licentiousness, because the poets who inculcated it were men of the highest and purest character, animated with the loftiest of ideals in all that they wrote.

Some idea of the popularity of the Adhyátma will be formed from the fact that it is read as a sacred book with all reverence due to the highest work on religion, in the implicit belief that it will secure great religious merit during the Nava rátra (nine days) of and in the month of Chaitra, the week of the anniversary of Ráma's birth, every Sloka is repeated and recited as a sacred mantra. Devout sádhus and laymen will be found repeating the Rámhridaya or the Rámgítá daily and as one hears, in the jungles of Rikhíkesh sung in sweet accents of devotion the Ráma Mantra, "Jai Ráma Jai Jai Ráma Jai Ráma Sítá Ráma" by devout sádhus and laymen and re-echoed through the hills, one feels, that Ráma and Sítá are living ideals for the men and women of India. The regret only is that Válmíki's great work has been thrown into the shade by modern works

like the Adhyátma and Tulsí Dás'.

Guided by these considerations I acceded to the request of the learned editor of the sacred Books of the Hindus in presenting the Adhyátma in an English garb. I have tried to adhere as closely as possible to the spirit of the original. But no translation, however faithful, can preserve the beauty of the original. The reader will, therefore, seek in vain in the translation for the sonorous flow of the verse or the impassioned language of the Sanskrit poet. If, however, it stimulates his study of our ancient religious philosophy as expounded in one of its best sources, as well as induces some to study the original in all its beauty and grandeur, I shall deem myself to be amply rewarded. In order to make the text clear I have tried to add notes on all the more difficult and technical doctrines of the Vedánta and hope the reader will be able to follow them without much difficulty. I have also given notes comparing the Adhyátma with the Válmíki wherever there is a difference in the narrative. Let me assure the modern reader that if he but turns to the Rámáyaṇa, whether Válmíkí or Adhyátma, for the noblest ideal of humanity set by man, he will not be disappointed. My best acknowledgements are due to the learned editor of the Sacred Books of the Hindus, Major B. D. Basu, I.M.S. (retired), for the trouble he has taken in passing the work through the press. May the Adhyátma be true to its name and by turning the current of thought inwards in these days of fight and struggle for externals, be the medium of assuaging the troubles of life, of souls hankering after, relief is my fervent prayer.

RAMA ASHRAM, (HRISHIKESA), *December*, 1912. } BAIJ NAT

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INTRODUCTORY CHAPTER.

The Sanctity of the work.

Salutation to Dakshiná Múrti (Shiva) who is measureless, who is beyond the three—Máyá (nescience), Jíva (embodied self) and Íshwara (God with attributes) who is of the nature of pure intelligence, who is above thought and speech.

2. Súta said : "Once upon a time the Yogí Nárada, desirous of doing good to the world, went in the course of his rambles in the three worlds to the *Satya loca.*"

3-4-5. There he saw seated, brightening his assembly, the four-faced Brahma surrounded by the Vedas in their embodied forms, resplendent like the morning sun, repeatedly praised by Márkaṇḍeya and other Munis, the knower of all objects, with Saraswati on his side, the Lord of the world and the giver of every desired object to those who worship Him. Having prostrated himself with reverence, that bull amongst the Munis chanted the praises of the great Lord.

6. Pleased with his adorations the Self-created Brahma said to that Muni who was the foremost of all Vaishṇavas. " What dost thou wish to ask, O Muni, that I shall tell thee."

7. Hearing these words of the Lord Brahma, the Muni said to him, "I have already heard from Thee all that is beneficial and otherwise."

8. There is only one thing remaining to be heard by me from Thee." " O great God, do thou tell me that mystery also, if thou art graciously disposed towards me."

9. On the advent of the terrible Kali age, men will be bereft of meritorious deeds. Devoted to evil actions they will all shun truthful speech.

10. They will be addicted to speaking evil of others and will covet other's wealth. Their hearts will be attached to other men's wives and they will be bent on doing injury to others.

11. They will look upon the body as their own self, of foolish understanding they will be atheists and be possessed of the intelligence of the brutes. They will cherish hatred towards fathers and mothers and will worship their wives as gods and be slaves of lust.

12. Brahmaṇas will be addicted to avarice and will live by selling the Vedas. They will only read such sciences as will bring them wealth and will be conceited of their learning.

13. Leaving off the duties of their own order and usually devoted to practising deceit upon others, Kshatriyas and Vaishyas will no longer follow the dictates of religion.

14. In the same manner those who are Shudras will themselves betake to the practices of Brahmaṇas. Women shall generally be void of chastity; they shall be fearless and treat their husbands with contempt.

15. They will be cherishers of enmity towards their fathers-in-law and other elders. Of this there is no doubt. How can beings possessed of such lost understanding achieve happiness in the life to come.

16. With this thought my mind is being constantly troubled. Through what easy means could these creatures achieve a high end in the world to come.

17. Thou knowest all. Do thou tell me of those means. Having heard this from Nárada, the Lotus seated God said :—

18-19. Well hast thou asked me. O Sage! Do thou listen with respectful attention to what I say.

In former times filled with affection towards her devotees the goddess Párvatí reverently questioned the destroyer of the triple city (Shiva) desirous of knowing the nature of Ráma.

The Lord of the mountains himself recited to his dear consort that great mystery known as the Adhyátma Rámáyaṇa which is great amongst the Puráṇas.

20-21. That Párvati, the nourisher of the world, worships daily and nightly and thinking of it is even now immersed in bliss. Now because of past good Karma of embodied creatures will this Adhyátma Rámáyaṇa be published throughout the world.

22-26. By merely reciting people will go towards a happy life. So long shall sin together with the crime of Brahmaṇicide remain as long as the Adhyátma Rámáyaṇa does not arise in the world. So long only shall Káli roam freely and with all his might, as long as the Adhyátma Rámáyaṇa does not take its rise in the world. So long shall the emissaries of the god of death go about fearlessly in the world, as long as the Adhyátma Rámáyaṇa does not take its rise in it. So long the various Shástras engage in mutual disputations, so long shall the nature of Ráma be difficult of comprehension by even great men, as long as the Adhyátma Rámáyaṇa does not rise in the world.

27. I cannot, O chief amongst Munis, declare fully the merit that attaches to the recitation, hearing, etc., of the Adhyátma Rámáyaṇa.

28. Nevertheless I shall, O sinless one, tell thee of some of the merits that attach to it. Do thou listen to it attentively, as I heard it in days of yore from Shiva.

29. He who reads with devotion even a *shloka* or half a *shloka* of the Adhyátma Rámáyaṇa, is purified of all sins that very moment.

30. He who daily recites reverently the Adhyátma Rámáyaṇa with a mind directed to no other object and to the best of his power, is said to be a *jívan mukta* (emancipated in this very life).

31. He who worships daily the Adhyátma Rámáyaṇa reverently and with care, even his, O Muni, is the fruit of an Ashwamedha sacrifice.

32. One who casually listens to the Adhyátma Rámáyaṇa from another without showing reverence, even he is freed from sin.

33. He who bows to the Adhyátma Rámáyaṇa, having approached it, obtains the fruit of worshipping all the gods. Of this there is no doubt.

34. Do thou listen to the merit achieved by one who writes out the whole of the Adhyátma Rámáyaṇa and gives it to a devotee of Ráma.

35. The merit that attaches to the study of the Vedas or expositions of the Shástras, even such a merit which is difficult to be attained in the world, is attained by such a person.

36-37. O ! best of Vaishṇavas, listen to the merit of that devotee of Ráma who having observed a fast on the *Ekádasi* day expounds the Adhyátma Rámáyaṇa to an assembly of devout persons. He attains to the fruit of the *purashcharna* of each letter of the *Gáyatri mantra.*

NOTE.—The purashcharna is a ceremony where recitation of each letter of a mantra is followed by homa (offering of libations) to the presiding deity of the mantra.

38-40. I shall now declare to thee the merit that attaches to one who having observed a fast on the Rámanavami day and keeping a vigil in the night, recites or hears recited the Adhyátma Rámáyaṇa with concentration of mind. The merit that attaches to one who repeatedly visits

sacred places like Kurukshetra and gives at the time of a solar eclipse standing in the water there to Brahmaṇas, learned as Vyása, as much wealth as he can afford, attaches to the reader or reciter of the Adhyátma Rámáyaṇa ; this is true, this is true, of this there is no doubt.

41. Even gods with Indra at their head wait the commands of one who cheerfully sings the Adhyátma day and night.

42. One who, observant of vows, daily reads the Adhyátma Rámáyaṇa, has the fruit of whatever he does multiplied a crorefold.

43. He who reads there the auspicious Rámahridyaya with a concentrated mind, becomes purified in three days, even if he is the slayer of a Brahmaṇa.

44. He who having observed the vow of silence, reads the auspicious Rámahridyaya thrice daily in front of the image of Hanumán, achieves all that he wishes.

45. If one reads the auspicious Rámahridyaya circumbulating the Tulsí and the Ashwatha trees, as he reads each letter he wards off the sin of Brahmaṇicide.

46. The greatness of the auspicious Rámagítá is fully known only to Shankara. Half of it is known to the daughter of the king of mountains (Párvatí) and half only to me, O Muni.

47. I shall somehow declare to thee a portion of it ; the whole of it cannot be declared. Knowing it, one acquires purity of mind in this world.

48. The sin which the Rámagítá does not destroy, O Nárada, is not destroyed anywhere in this world by any place sacred or otherwise. Ever seeking I could not find such means of purification.

49. Ráma having churned the ocean of the Upanishads took out this nectar of the Rámagítá and cheerfully gave it to Lakshmaṇa. By drinking this nectar one becomes immortal.

50. In days of yore the son of Jamadagni, desirous of killing Kártavirya, dwelt in the company of Mahádeva with the object of learning the science of archery.

51. There, having heard the Rámagítá carefully recited by Párvatí, he adopted it and by reading it rapidly attained to a portion of the energy of Náráyaṇa.

52. If one wishes for expiation of sins like killing a Brahmaṇa he becomes purified thereof by reading the Rámagítá for only one month.

53. The sin that attaches to the recieving of an improper gift, to eating improper food, to speaking evil words, is destroyed by a single recitation of the Rámagítá.

54—57. He who reads the Rámagítá in front of the Sáligráma image, or near the Tulsí or Ashwatha tree or before an assembly of men of restrained minds, attains to that merit which is beyond the range of speech. The forefathers of one who feeds the Brahmaṇas in a Sráddha after having with devotion read the Rámagítá, attain to the supreme abode of Vishnu. He who having observed a fast on the *Ekádasi* day, reads the Gítá with a restrained mind at the foot of the Agastya tree on the *Dwádashi* day, becomes verily Raghava himself, and is worshipped by all the gods.

58. Even without meditation, without gifts, without bathing in sacred places, one attains to immeasurable merits by merely reading the Rámagítá.

59. What need is there of saying much, do thou Nárada listen to truth. All the Sruitis, the Smritis, the Itihásas and the Puráṇas do not possess a sixteenth of the greatness of the Adhyátma Rámáyaṇa.

60. This greatness of the Adhyátma side of Ráma's deeds was declared to the chief of Munis (Nárada) by the lotus-seated Brahma. He who reads or listens to it with faith attains to the abode of Vishnu and is worshipped by the gods.

CHAPTER I.

RAMA AS THE SUPREME SELF.

1. I bow to that Lord of Jánaki, who is of the nature of intelligence, who incarnated amongst men at the prayer of the gods to lighten the burdens of the world, who took a human form under the influence of Máyá, and was born on earth in the dynasty of the kings of the solar race, who is without decay and who, after killing the chief of the Rákshasas and spreading his never-fading glory the destroyer of all sins in the world, returned to his abode in eternal Brahmaṇa.

2. I bow to Him who is One, who is the cause of the creation, preservation and dissolution of the universe, who, though appearing to be under the influence of Máyá, is yet independent of her, who is beyond the range of conception, who is bliss itself, who is of the nature of pure knowledge, who is the lord of Sítá and who knows the reality.

3. They who daily read with concentrated minds the Adhyátma Rámáyaṇa which is auspicious, which is in accordance with the teachings of all the Puráṇas, go to Hari with their sins washed off.

4. One who wishes to be released from the fetters of the *Sansára*, should daily read the Adhyátma Rámáyaṇa. He who daily listents to the Adhyátma Rámáyaṇa acquires merit greater than that of giving away millions of cows.

5. This Ganges of the Adhyátma Rámáyaṇa having taken its rise from the mountain known as the destroyer of the city, (Shiva) joins the ocean known as the auspicious Ráma and purifies the three worlds.

6. Once upon a time, the goddess Párvatí, daughter of the king of mountains, who is ever abiding on the left side of the god Shiva, said with devotion the following words to the three-eyed god, who was seated on a seat covered with jewels in a temple on the top of the Kailásh mountain, resplendent like a hundred suns, engaged in meditation, fearless and served by multitudes of Siddhas, the destroyer of all sins and the root of bliss.

7. Párvatí said—Salutations to thee, O God, the refuge of the world. Thou art the knower of all as thy ownself, thou art the supreme Lord, I ask thee about the eternal nature of the Highest Purusha. Thou art thyself eternal.

8. The great declare to their devotees even what is otherwise kept secret and is not to be revealed to any one. Wonderful ! O god ! do I, thy devotee, question thee. Thou art dear to me, do thou tell me what I am going to ask thee about.

9. Woman though I am, I know what thou hast already said, yet again I ask thee about the nature of jñána and vijñána (knowledge and the realization thereof); the science of devotion and renunciation do thou once more declare in measured words blazing like the sun that to me by which people may cross this ocean of life.

10. I ask thee another question which is a deep mystery, do thou, O lotus-eyed god, answer it. Steadfast devotion to that essence of the world known as the auspicious Ráma, is declared to be the first boat for crossing this ocean of worldly life.

11. For release from *Sansára* devotion is said to be the only means, there is no other means. Yet it behoves thee to drive away the doubt that is lurking in my mind by thy pure instruction.

12. They say that Ráma is One, foremost of all beings, above the flow of the attributes of Máyá, and that those who carefully worship him day and night, attain to the supreme abode through realization of self.

13. Some say that though supreme, Ráma did not know his nature through the influence of his own Máyá. He, however, knew the nature of the supreme self when roused by another.

NOTE:—The allusion here is to Brahma telling Rama of his supreme nature (vide Valmiki Ramayana, Yuddha Kanda, Chapter 117).

14. If he knew his true self, why did he, the supreme, grieve over the loss of Sítá. If he did not know his own *átmá*, who would worship him, for he is then equal to other embodied creatures.

15. What reply to this is known to thee, do thou tell me in order to dispel my doubt.

16. The Lord Mahádeva said:—Blessed art thou, thou art the devotee of the Supreme self, thou that desirest to know the nature of Ráma. Before this no one ever questioned me desirous of knowing this great mystery.

17. Through devotion hast thou stirred me up. I shall answer thee having bowed to that foremost of Raghus. Ráma is the Supreme self of Prakriti (Primordial nature) without beginning, bliss itself and the One Supreme Purusha.

18. Having created the whole of this universe through his own Máyá, he pervades it in and out, like space (*ákásha*). Though abiding within all, his nature is concealed from all. He sees all created beings by his own Máyá.

19. These worlds ever revolve round him like iron drawn by magnet. This, those of deluded minds know not, because of understandings enveloped with ignorance of their own creation.

20. They superimpose their own nescience upon Him who is the Self of all, who is pure, who is beyond Máyá. Attached to wives and sons and engaged in actions of various kinds, they wander about in the *Sansára*.

21. They do not know Him who abides in their own hearts, like those who forgetting the necklet round their own necks run about in quest of it everywhere. Just as darkness does not abide in the sun whose nature is light itself even so *avidyá* (nescience) does not abide in Supreme Lord whose nature is light. How can nescience reside in the supreme Raghu (Ráma) who is replete with pure intelligence, and who is the supremest of the supreme ?

22. Just as stars and other objects appear moving to one of defective sight from the turning of the eyes, even so is man stupified in superimposing the notion of doer upon the supreme self, when the doer is the aggregate of the body, the senses and the *ahankára* (egoism).

23. Day and night never appear in the sun whose nature, which is light, never leaves him. In the same way how can then knowledge and ignorance abide in Hari (Ráma) whose nature is pure intelligence itself (*chidghana*).

24. Therefore darkness never abides in the foremost of Raghus, the lotus-eyed Ráma, who is full of bliss, whose essence is knowledge ; he is the witness of nescience itself. Therefore it never overpowers him.

25. Here I shall tell thee a mystery which is difficult of comprehension. It is the dialogue between Sítá, Ráma and Hanumán and is a means of emancipation.

26—27. In the days of the Rámáyaṇa, Ráma who was skilled in warfare having killed Rávaṇa, that thorn on the side of the gods, with all his sons, army and followers, came to Ayodhyá in company with Sítá, Sugriva, Lakshmaṇa, Hanumán and others.

28. Installed on the throne, surrounded by Vashishta and other great men, he was seated resplendent like a million suns.

29—30. Seeing Hanumán standing in front of him with folded hands, all duties performed, without attachment to anything, of great intelligence and desirous of instruction, Ráma said to Sítá "do thou declare to

Hanumán the truth. He is without faults, qualified to obtain knowledge and devoted to us."

31. " Very well," said Sítá, and thereupon she, who as Máyá deludes the world, told Hanumán, who had approached them for instruction, the truth about Ráma.

32—33. Sítá said : " Know Ráma to be the Supreme Brahmana, Truth, Intelligence and Bliss, without a second, free from all superimpositions, being itself beyond conception. Happy, pure, calm, free from defect, devoid of faults, pervading all, the self of all self-illumined and above error.

34. Know me to be the Primeval Prakriti, the creator, preserver and destroyer. By mere proximity to Him, do I ever watchfully create all this.

35—42. From proximity to Him what is created by me is superimposed upom Him by the ignorant.

Birth in Ayodhyá in the highly sacred family of the Raghus, assisting at the sacrifice of Vishwamitra, removing the curse upon Ahalyá, breaking of Mahádeva's bow, my marriage to him, destruction of the pride of Bhárgava, residence for twelve years with me in Ayodhyá, journey to the Dandakaranya, killing of Virádha and the illusory Marícha, abduction of the illusory Sítá, emancipation of Jatáyush and Kabandha, worship of Ráma by Savari, meeting with Sugríva, killing of Bálí and the quest after Sítá, bridging the ocean and the siege of Lanká, killing of the evil minded Raváṇa in battle together with all his sons, installation of Vibhíshaṇa on the throne of Lanká, the ride in the Pushpaka car with me, journey to Ayodhyá, and installation of Ráma on the throne, these and like actions though done by me (Máyá), the ignorant attribute to the unchangeable Ráma, the self of all.

43. Ráma never moves, nor stands, nor grieves, nor wishes for anything, nor renounces, nor does anything. The embodiment of bliss, unmoved, unchangeable, he appears to be following the attributes of Máyá.

THE RAMA HRIDAYA.

44. The Lord Mahádeva said: Then Ráma himself said to Hanumána who was standing near him " Listen now to the truth about self, not self but the Supreme Self as I declare it to thee."

45. Just as there appears to be three kinds of space, *viz.*, space absolute, space as limited by a jar and space as reflected in the water that is in the jar.

46—47. Even so is the Intelligence Chaitanya limited by the principle of cognition and Intelligence reflected and Intelligence absolute. In this way Intelligence is threefold. The notion of the doer which is the function of intelligence as reflected in the Buddhi together with the notion of Jíva (embodied self) is superimposed upon the unlimited, the undefiled, the witness, (Absolute Intelligence), by the foolish.

48. The reflection of the intelligence is an erroneous belief as it is said to be a result of nescience. Brahma is without limitations and limitation is a superimposition upon Him.

49. The unity of the limitless with the reflected self with what underlies the notion of egoism is established through sayings like *Thou art That.*

50. When this knoweldge of the identity of the two selfs arises through the great saying (Thou art that), then *Avidyá* with all her off-shoots is destroyed. Of this there is no doubt.

51. Knowing this my devotee attains to my own self. Let those who are devoid of devotion to me, roll in the abyss of the Shástras. Theirs is neither knowledge nor emancipation, even through hundreds of incarnations.

52. This deep mystery of the heart (essence) of my ownself has been in truth declared by me to thee, O thou faultless one. Let it not be divulged to one who is without faith in me, who is of evil disposition,

even though he gives for it a kingdom greater than that of Indra himself."

53. The Lord Mahádeva said : "Thus, O Goddess, have I declared to thee the mystery of Ráma, (Rámhridaya). It is a great secret, it is dear to the heart, it is a purifier and destroyer of sin.

54. This was said by Ráma himself. It is a compendium of all the Vedánta. Whoever always reads it with faith, becomes emancipated, of this there is no doubt.

55. Sins like that of Brahmáṇicide, even though committed in many lives, are destroyed by this, there is no doubt in this as it is the saying of Ráma himself.

56. He who is greatly fallen, who is a man of very sinful deeds, who is always hankering after other people's wealth and other people's wives, who is a thief, who is guilty of the sin of Brahmáṇicide, patricide and matricide, who is a doer of evil to assemblies of *yogins*, even if such a person after worshipping Ráma reads this Rámahridaya with faith, he attains to a status which is worshipped by all the gods and which even *yogins* cannot attain.

NOTE.—The doctrine here inculcated is that Brahman the Supreme Self is neither the doer of action, nor the enjoyer of the fruit thereof, nor are the creation, preservation and destruction of the world due to him. They are, on the contrary, due to the action of Maya or Avidya which is the Lord's own energy manifesting itself as the world process. The illustration of space absolute, space as limited by a jar and space as reflected in the jar is given to convey the idea that in reality Brahman is one, but expresses to be three-fold under the influence of Maya.

When through realization of the full significance of the great saying of the Upanishads THOU ART THAT, the unity of embodied self with the supreme self is realized then Maya or the world ceases to be what it is to the ordinary mind. For one who has reached this stage there is neither joy nor sorrow, neither birth nor death. He has crossed the ocean of life and reached the other shore. Being Brahman himself he becomes Brahman. The aim of the Vedanta is the destruction of the notion of duality and not the establishment of unity and the Adhyatma Ramayana seeks to do this, by the process of identifying Rama with the Supreme Brahman and all his actions as done through the influence of Maya. According to it Sita is that Maya. In the Shastras it is also called Prakriti Avidya and is said to be neither existence nor non-existence but indescribable (Anirvachania).

CHAPTER II.

THE SOLICITATION OF THE GODS TO VISHNU FOR INCARNATION.

Párvatí said : O Lord of the world, blessed am I, recipient of grace am I, my desire has been fulfilled. Through thy kindness the knot of my heart which was lurking in the shape of doubt has been cut asunder.

2. Drinking the nectar of the essence of Ráma which poured forth from thy mouths is the giver of immortality, the destroyer of Sansaya, I am never satiated.

3. I have heard from thee in brief the story of the auspicious Ráma, I now wish to hear it in detail in clear words.

4. The Lord Mahádeva said—Listen, O Goddess, as I tell thee that mystery of mysteries the Adhyátma story of Ráma as told to me in days of yore by Ráma.

5. What I shall tell thee to-day is the destroyer of the three kinds of fear, the Adhyátmika, the Adhidaivika and the Adhibhautika (internal, supernatural and external), by hearing which an embodied being is released from great fear caused by ignorance, obtains great affluence, long life and numerous progeny.

6. Sunk under the weight of oppression of Raváṇa and the other Rákshas, the earth assuming the form of a cow went accompanied with the gods and the Munis to the God whose seat is the lotus. There with tears in her eyes she told Brahma all her sorrow. Brahma could not discover the cause of it in his heart, but realizing that the self is the same in all, after reflecting for a Muhúrta (one hour) he found it out.

7. Then Brahma, together with all the Devas and the earth, went to the ocean of milk, to Hari who abides in the heart of all, who knows no decay and who is the omniscient lord of all, and with tears of joy running in his eyes and in faltering accents full of devotion he praised Him in words clear and embodying the essence of the Vedas and through hymns founded upon many a Puráṇa.

8. Then blazing like a thousand suns and driving away darkness, appeared Hari in the eastern direction.

9—12. Somehow or other Brahma had a sight of Him who cannot be seen by those whose minds are uncontrolled. Shining like a sapphire, with a smiling countenance and eyes like that of the lotus, bedecked with a crown, necklet, armlets, earrings, bracelets, etc., blazing forth with splendour of the *srivatsa*, and *Kaustubha* gems, praised by Sanaka and others surrounded by his followers, carrying the conch, the discus, the mace and the lotus, wearing a garland of flowers of the forest, a sacred thread of gold and a dress of the colour like gold, accompanied with Sri and Bhuti and riding the Garuḍa. Thus He appeared to Brahma who commenced praising Him in accents faltering through joy.

13-14. Said Brahma : "I bow to thy feet, O Lord, through my life breaths (*pránas*), *buddhi*, and the organs of sense, to thee who art ever meditated upon, in heart by those who are desirous of emancipation from the noose of Karma.

15. Through Máyá which is indeed of the attributes of Satva (goodness), Rajas (activity) and Tamas (dullness), thou createst, preservest and destroyest the world, and yet thy nature is bliss itself and thou art unaffected by it.

16. Sinners are not purified so much by gifts, study and good deeds as by singing of thy deeds through devotion. Therefore is my eye directed towards thy lotus feet for purification of the sins of my understanding.

17. Thou art He who art seen in their hearts by Munis, who art surrounded by Bhaktas, who wast served in days of yore by us—Brahma and others—for the accomplishment of our own objects, and who are realized as their own self by sages.

18. The Goddess Shrí, although she ever abides with thee, is jealous of Tulsí which is offered at thy feet in the shape of garlands and wishes to serve thee in a like manner.

19—20. Thy devotion to those who are devoted to thee is greater than to Shrí. Those who are thy devotees and know the truth, wish only for devotion to thy feet. Therefore let me ever have devotion to thy feet. Devotion to thee is the only remedy for those who are being scorched with the fever of the *Sansára*.

21. After Brahma had said so, the Lord Hari said to him "what shall I do for thee." Unto him Brahma highly pleased said.

22—23. O Lord ! Rávaṇ, the son of Pulastya, the great Lord of the Rákshasas, proud of the boon he has acquired from me, is a great tyrant and has become a source of trouble to the three worlds and their protectors.

24. His death was, O benign one, resolved upon by me through human agency. Do thou, O Lord, therefore, incarnate as man and kill that enemy of the gods.

25. The Lord said : " Pleased with the asceticism of Kashyapa I granted to him a boon which was to be born as his son.

26—27. He is now residing on earth having incarnated as Dasharatha. I shall be born as his son from Kausalya on an auspicious day. I shall divide myself into four portions and incarnate separately as such.

28. My Yoga Máyá shall be born as Sítá in the house of Janaka. With her I shall accomplish everything."

29.—30 So saying Vishnu disappeared and Brahma said to the gods. "Vishnu shall incarnate as man in the family of the Raghus, do you incarnate as monkeys through your respective portions. Do you help Vishnu so long as he lives in the world."

31. Having said so to the gods and consoled the earth, Brahma went to his abode, free from sorrow and happy.

32. The gods then assuming the form of monkeys went about the earth in order to serve the Lord. Of great strength, fighters with stones and trees they waited the coming of the Lord Harí.

CHAPTER III.

The birth of Ráma.

1—2. The Lord Mahádeva said :—Now Rájá Dasratha, the lord of Ayodhyá, who was endowed with good fortune, was devoted to truth, brave and famous throughout the three worlds, was troubled with the sorrow of being childless. Once upon a time after having bowed to his family preceptor Vashishtha, he said :—

3. O master ! how could I have sons endowed with all good qualities. Issueless as I am, this sovereignty is altogether fraught with sorrow.

4 Vashishtha said to him : "There shall be born unto thee four mighty sons like Lokapalás (guardians of the world)."

5. Having brought here Rishishringa, the husband of Santa, do thou at once perform with us a sacrifice called the *Puraeshti*.

6. "Very well," so saying Dasrahta had the Muni brought to Ayodhyá, and with him and other *rishís* of cleansed souls, commenced the performance of the sacrifice.

7. Through libations poured unto it with faith, the god of fire shining like burnished gold, appeared carrying *payasa* (rice cooked in milk) in a golden vessel, and said :

8. "My son, take this *payasa* made by the gods in heaven. Thou shalt get the Supreme Purusha as thy son. There is no doubt in this."

9. Having said so and given the *payasa* to the king, the god of fire disappeared. His object accomplished, the king then bowed to those two best of Munis.

10. Having obtained the permission of Vashishtha and Rishishringa he gave the *payasa* half and half carefully measured, to his queens Kausalyá and Kaikeyi.

11 Very desirous of having a son, Sumitra also went there wishing to have a portion of the *payasa*, and Kausalyá joyfully gave her half of her share.

12. Kaikeyi also gave her joyfully half of her share. Having eaten that remnant of sacrificial *payasa*, all the queens became pregnant.

13. Like goddesses they shone in their temples. In the tenth month Kausalyá gave birth to a son of superhuman form.

14-15 In the month of Chaitra, on the 9th of the light half, in the auspicious zodiacal sign of the *Cancer*, with the five constellations in the ascendant, with the sun in the sign of the Rama, with flowers strewn by the gods in the heavens, appeared on earth the eternal Lord, the Master of the world.

Note.—The five stars in the ascendant were the Sun in the Ram, the Mars in the Capricornus, the Saturn in the Libra, Jupiter in the Cancer and Venus in Pisces.

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16. He shone like the leaf of the blue lotus, wearing a yellow robe. He had four arms, eyes like the lotus and ears in which earrings were waving.

17. His form was resplendent like a thousand suns. He wore a crown and his locks were flowing in ringlets over his cheeks. He was carrying the conch, the discus, the mace and the lotus and wore a garland of wild flowers.

18. The moon of grace in his heart was indicated by a smile like that of moonlight. His large eyes were full of the nectar of mercy. He wore the Srivasta gem, garlands, armlets, anklet, and other jewels.

19. Seeing that Great Lord, Kausalyá struck with wonder, with tears of joy running down her eyes, prostrating herself with folded hands said :—

20. Kausalyá said : " O God of gods ! O thou bearer of the conch, the discuss and the mace ! Salutations to thee ! Thou art the Supreme Self, the Limitless, undecaying, ever full, the Highest Purusha.

21. Knowers of the Vedas declare. Thee to be beyond speech, intellect and the rest (mind, egoism, etc.) and above the grasp of the senses, of the nature of Pure Being, with Intelligence (jñána) for thy form.

22. Through thy own Máyá Thou alone createst the Universe, protectest it and destroyest it. Though associated with the attributes of goodness and the rest (passion and darkness), thou art the fourth, *i.e.*, beyond these three attributes and always pure.

23. Though doing thou art no actor, though going thou art really not going. Though hearing, thou art in reality not hearing, though seeing, thou art not seeing.

24. Thou art above *Prána*, above the mind, pure and so forth, so the Vedas have said. Though the same and abiding in all beings thou art not cognized as such.

25. Those whose understandings are deluded by ignorance do not see Thee. Thou art seen by those who are of pure intellect. Worlds are seen to abide in thy womb like atoms.

26. That thou art born of my womb, is only a delusion of the world. Devotion binds Thee to Thy devotees, so I have, O best of Raghus, had a sight of Thee to-day.

27. Verily I who am sunk in this ocean of the world constituted of husband, sons, wealth, etc., and am through Thy Máyá wandering in this world, have I come to-day to Thy feet.

28. O God ! let this form of Thine ever abide in my heart. Let not Thy illusion which deludes the world affect me.

29. Do Thou, O self of the universe ! now withdraw this superhuman form of Thine. Do Thou now show the simple childlike form of delicate and pleasing features.

30. By pressing that form to my breast, by talking to it in accents of love, I shall go across this great darkness of this *Sansára*.

The Lord said : O mother ! let whatever thou wishest come to pass. It shall not be otherwise.

31. In days of yore I was requested by Brahma to lessen the burden of the earth by killing Rávaṇa. Therefore have I taken a human form.

32. I was formerly worshipped by thee and Dasratha through aseticism. Thou wishedest me to be thy son. This, O thou sinless one, have I done to-day.

33. This form of mine which thou hast seen to day is the fruit of thy former austerities. A sight of me which is difficult to attain is conducive to emancipation.

34. Whoever reads or hears this dialogue of ours, attains to my self and acquires remembrance of me at the time of death.

35. Having said so to his mother, Ráma assumed the form of a child and began to cry. Even as a child, he was resplendent like the *Indramani* gem (lapus lazuli). With large eyes, very beautiful to behold, shining like the morning sun, that supporter of all the world made all happy.

36. On hearing the glad news of the birth of a son Rájá Dasratha became immersed in a sea of joy and went to the palace in company of his preceptor.

37. There on seeing Ráma of eyes like the lotus, he shed tears of joy and with the aid of his Guru performed the ceremonies of *Jatkarma* (birth ceremony).

38. Kaikeyi, of eyes like the lotus, gave birth to Bharata. From Sumitra were born twins, of shape like two moons.

39. The king then joyfully gave to Brahmanas a thousand villages, gold, clothes, jewels and milch cows of auspicious form.

41. Him in whom Munis find delight through knowledge, in order to cross this ocean of nescience, Him the Guru called Ráma. Also because he gave happiness to all, he was called Ráma.

41. Bharata was so named because he protected all. Lakshmaṇa was so named as he was endowed with all auspicious attributes and Satrughana was given that appellation by the Guru as he was the destroyer of enemies.

42. Lakshmana went about in company of Rámchandra and Satrughana that of Bharata according to the portions of the *payas* given to their mother.

43. Ráma playing with Lakshmaṇa and acting like a child made his parents happy by his childlike actions and prattle.

44. His head was adorned with a little crown of gold of the shape of the Aswatha leaf set with pearls. On his neck he wore a necklet studded with rows of diamonds and having lion's claws.

45. In his ears he wore earrings of the shape of the unripe fruit of the Arjuna tree, made of gold and studded with gems. His feet were decked with anklets of silver set with jewels. His loins were graced with a belt and his arms with armlets.

46. With a smile on his face, with small teeth just oozing out, with appearance like the Indramani, Ráma was seen running about in the courtyard after cows and calves.

47—49. Seeing him thus playing Rájá Dasratha and Kausalyá became very happy. When taking his food Dasratha often calls him saying, "come Ráma," with joy and love, but Ráma does not playfully come to his father. He then tells Kausalyá to bring him with a smile, she runs after him but off he runs and cannot be caught. Swifter as he is than even the thought of Yogís. Smiling he comes up himself with his hands full of mud.

50. Then taking a little morsel of food he again runs away. Every month on the advent of the Punarvasu constellation his mother Kausalyá performs auspicious rites to ward off evil.

51. Having decked Raghava with jewels she celebrates the rites by preparing and distributing sweets and dishes of diverse kinds like *Apupasmoduks, Karan, Shaskulika, Karanapuras.* On the completion of a year she celebrates the same rites with greater pomp.

52—53. She gave up her household work on account of Ráma's childish freaks. Once upon a time Rama went to his mother and said

"Mother, give me food to eat." But she was engrossed in other household work and did not hear what Ráma was saying.

54–55. Then in anger he broke the vessels containing milk, curds and butter with a stick and threw down the whole of it. He then gave the milk and curds to Lakhsmaṇa, Bharata and Satrughana, and when the cook informed the mother of it, she laughingly ran to catch him.

56—57. But on seeing her coming Ráma and his companions all ran off. Running after Ráma, with faltering steps she caught him and taking him by the hand led him away without saying anything. Acting like a child Ráma began to sob.

58. Then the mother fondled the children and pressed them to her breast. In this way He Who is the source of happiness to all, Who is of the nature of bliss, having assumed a childlike form through Máyá, made the husband and wife (Dasratha and Kausalyá) happy.

59—61. In time those children grew up to boyhood. They were then invested with the sacred thread by Vashishtha and made proficient in all the sciences. Those lords of the world, who had taken human forms through sport, knew the meaning of all Shástras and became attached to the science of arms.

62—63. Lakshmaṇá always reverently followed Ráma like a devotee and Satrughana did the same to Bharata.

With his bows and arrows in quiver the Lord Ráma riding a horse always went to the forest in company of Lakshmaṇa for the purpose of hunting. Killing noxious brutes he brought them and laid them before his father.

64. Every morning he got up, bathed and did his morning devotion and saluted his father and in a spirit of humility performed all the business of the kingdom.

65. Taking his meals daily in the company of his relations he heard the mysteries of the Dharamshástras expounded by Munis and expounded them himself.

66. In this way did the Supreme self having taken a human form did all that the good amongst men do. When reflected upon in his true nature he is in truth without change, without blemish and though doing is in reality doing nothing.

CHAPTER IV.

Ráma's first Adventure.

1. The Lord Mahádeva said : Once upon a time the Rishi Viswámitra who was blazing like fire, came to Ayodhyá to see Ráma, having come to know of the supreme self's incarnation as such through Máyá.

2. On seeing him Rájá Dasratha immediately rose up from his seat and with Vashishtha worshipped him according to the Shástras.

3. Welcoming the Rishi with folded hands and with reverence, the Rájá said to him, O Lord of Munis, I have, by seeing thee here, gained the object of my desire.

4. Prosperity goes to houses where persons like thee go. Tell me the object of thy coming and I shall fulfil it.

5—7. Viswámitra of great soul well pleased with his reception said "I wish to perform a sacrifice unto the gods on the Parvá days." (The 15th day of the dark as well as the light half, and the Sankránti.) But whenever I commence it, Daityas always obstruct it. They are Maricha, Subbáhu and their followers. Therefore for the purpose of killing them, give me thy eldest son Ráma together with Lakshmana, his brother. It shall be good for thee.

8—9. Give them to me if thou wishest after consulting Vashishtha. The Rájá became anxious and consulted Vashishtha in secret. " O Master, what shall I do ? My heart does not bear separation from Ráma, I got these sons with great hardship after the lapse of many years.

10. They are equal to the gods. Of these Ráma is dearest of all. If Ráma goes away from here, I shall not live.

11. If he is refused, the Muni will curse me. There is no doubt in this. How shall it be good for me as well as I not depart from truth." (tell me.)

12. Said Vashishtha : " Hear, O King, this mystery of the gods which is to be kept secret. Ráma is no human being born. He is the eternal supreme self.

13. In days of yore solicited by Brahma for lessening the burden of the earth, he, O thou sinless one ! is born in thy house from Kausalyá.

14. Thou wast formerly Kasyapa Prajápati, the son of Brahma and the auspicious Kausalyá Aditi, the mother of the gods. Both of you performed severe austerities for many years.

15. Unattached to all objects of the world, you were absorbed in devotion and meditation on Vishnu.

16—18. Then that god, the giver of boons who is ever dear to his devotees, became well pleased and told you to solicit boons from him and you said, do thou, O sinless one, be my son. Thus solicited by thee, the upholder of the world said " let it be so." Verily he is now born as Ráma.

Lakshmaṇa is, O King, *Sesa*, who always follows Vishnu Bharata and Satrughana are the bearers of the conch, the discus and the mace.

The mother of the world, the Yoga Máyá, is born as Sítá, the daughter of Janaka.

19. Viswámitra has come to effect her union with Ráma.

20. This great mystery thou shouldst not reveal to any one. Therefore with a joyful heart, worshipping Viswámitra, thou shouldst send Ráma, the Lord of Rama (Lakshmí) together with Lakshmaṇa."

21. Thus advised by Vashishtha, the king Dasratha became well pleased and thought himself blessed.

22. Having called Ráma and Lakshmaṇa with due honour saying " come," the king embraced them, smelt them on the forehead and made them over to Viswámitra.

23. The Lord Viswámitra of great lustre became highly gratified and blessed the king. Ráma and Lakshmaṇa then went out armed with bows, arrows, quivers and swords.

24—25. Having gone a little way the Rishí Viswámitra called Ráma and with reverence communicated to him the two celestial sciences known *Bala* and *Atibala*. By merely knowing these sciences hunger, lassitude, do not affect one.

NOTE.—The two sciences of Bala and Atibala are thus explained in the Valmiki Ramayana. " Thou shalt not feel tired nor deluded, nor shalt thou be deformed nor shall Rakshas attack thee sleeping or under the influence of intoxication. There is no one equal to thee in the strength of arms nor shall any one be equal to thee in the three worlds in auspiciousness, skill, knowledge and strength of intellect. There shall be no one equal to thee in giving ready answers to all questions." (Valmiki Ramayana, Balkanda, Chap. 22, verses 12 to 14.)

26. Then having crossed the Ganges they came to the forest where Tadaka lived. Viswámitra then said to Ráma of unfailing prowess.

27. " Here lives Tadaka, a Rákshishi, who can assume diverse forms at will. She troubles the world, kill her without hesitation."

28. " Very well," said Ráma. He then took up his bow with the string and made it resound filling that jungle with its echo.

29. Hearing that sound that Rákshasa woman, having a great nose and capable of assuming various forms at will, became wild with anger and ran towards Ráma like a cloud in the sky.

30. Ráma despatched her with only one shaft aimed at the breast and that dire Rákshasa woman fell down in the forest vomitting much blood.

31. Then she became a very handsome Yaksha woman decked with all ornaments. She had become a Pishácha, through curse and was freed from it by the grace of Ráma.

32 Then having bowed and circumambulated Ráma she went to heaven with his permission.

33. Then that king of Munis became greatly pleased. He embraced Ráma and smelt him on the forehead and after some consideration communicated to him lovingly the whole of the Astra science together with all the *mantras.*

CHAPTER V.

Purification of Ahalyá.

1. The Lord Mahádeva said :—Having lived for one night in the Kamáshrama, which was situated in a beautiful forest and was full of Munis, they resumed their journey the next morning.

2—3. They then all went to the Siddháshrama which was the resort of Siddhas and Charanas. Urged by Viswámitra all the residents of that hermitage speedily rendered great worship to Ráma and Lakshmana. Ráma then said to the Rishí Viswámitra: " Do you, O Muni, now enter your sacrificial place."

4. " Show me where those two vile Rákshasas are " " Let it be so," The Muni Viswámitra then commenced his sacrifice along with the other Munis.

5 At noon those two Rákshasas, capable of assuming various forms at will, appeared. They were Marícha and Subháhu and strew the place with blood and bones.

6. Ráma of great intelligence then took up his bow and having drawn it up to his ears discharged from it two arrows aimed at each of them.

7. One of the shafts having whirled Marícha round for a hundred *yojanas* threw him down into the sea ; this was truly a miracle.

8 The second shaft, which was made of fire, killed Subháhu in a moment. His other followers were speedily killed by Lakhshmana.

9. The gods in the heavens then rained flowers upon Ráma and Lakshmana. Drums of the celestials beat and Siddhas and Charanas sang the praises of Ráma.

10. Viswámitra having then worshipped the scion of the Raghu race, who was deserving of honour, seated him on his lap and embraced him with tears in his eyes.

11. He feasted Ráma and his brother with ripe fruits and other things and entertained them with sweet ancient stories for three days.

12. On the advent of the fourth day he said to Ráma : " O Ráma ! O Ráma of great prowess ! we shall now go and see the great sacrifice in the city of the king of the Videhas, Janaka of great soul.

13—14. There thou shalt see the great bow of Maheswara placed by Pinakin (Mahádeva) and shalt receive due worship.

15. Having said so the Muni together with Ráma and Lakshmaṇa went to the Ganges.

They then reached the sacred Ashram of Gautama which was close by and where Ahalyá was performing penance. It was full of heavenly flowers and fruits and was surrounded with trees.

16—17. It was, however, devoid of deer and birds and relinquished by creatures of all descriptions. On seeing this Ashrama in such a condition the auspicious Ráma, eyes like the lotus, said to the Muni, " whose is this of resplendent with glory, full of trees, flowers and fruits and yet devoid of living creatures."

18. It gives joy to my heart. Tell me, O master, truly whose Ashrama is this ?

19. Viswámitra said: " Listen, O Ráma, to the ancient story. There was a Rishí named Gautama, well-known throughout the world That leader of men following the path of virtue worshipped Harí through austerities.

20—21. Unto him Brahma pleased with his Brahmacharya gave in marriage his daughter Ahalyá, who was remarkable throughout the world for beauty and devoted to her husband's service. With her that great ascetic lived in this Ashram. The god Indra was ever seeking for opportunity to overpower her.

22. Once upon a time as Gautama had gone out of the house he approached her in the guise of the Muni. Having visited her he forthwith came out. In the meantime the Muni also returned home.

23. Seeing Indra coming out of his house disguised as himself, the Muni got very angry, and asked him " who vile wretch art thou who hast assumed my form.

24. Speak out truly, otherwise I shall burn thee forthwith. There is no doubt in this."

Indra replied, " I am the king of the gods, do thou save me the slave of lust.

25. Of vile intellect I have done a highly blameable deed. Gautama with eyes red with anger cursed the king of the gods.

26. Attached as thou art to lust, O sinful wretch, do thou take thousand lustful forms. (Note.--In the Valmíki Rámáyaṇa I—48-28 Gautama cursed Indra with the loss of his testicles). Having cursed the king of the gods, the *rishí* speedily entered his Ashrama.

27—29. There seeing Ahalyá termbling with folded hands he said to her : Thou sinful woman ! O vile wretch, do thou remain in my Ashrama fixed on a slab of stone, without food, engaged day and night in austerities—bearing sun, wind, rain and the like, meditating with a single heart upon the supreme Lord Ráma who abides in all hearts.

30—32. This Ashrama of mine shall become bereft of diverse creatures. In this way on the expiry of many thousands of years when the auspicious Ráma, the son of Dasratha, shall visit this Ashrama with his brother and shall ride the stone upon which thou art fixed, thou shalt be purified from sin and worshipping Ráma with faith and circumambulating him and bowing unto him, be freed from this curse and shalt serve me happily as before.

33—34. Saying so Gautama went to that best of mountains the Himalaya. Since that time Ahalyá is sitting in this auspicious Ashrama, unseen by all creatures, subsisting upon air and waiting for the touch of the dust of thy feet. There she is sitting to-day, O best of Raghus, enaged in dire austerities.

35—36. Do thou purify Ahalyá, the wife of the Muni and the daughter of Brahma. So saying and taking Ráma by the hand, that bull amongst Munis showed him Ahalyá engaged in severe austerities.

Then Ráma touched the stone with his feet and saw that woman whose wealth was ascetism and bowing into her said " I am Ráma."

37—42. Then having seen that best of Raghus, Ráma, the lord of Rama, with a robe of yellow silk, carrying the bow, with Lakshmana on his side, with a smiling face, with eyes like the lotus, with the *srivatsa* mark on his breast, shining like the lapus lazuli, and illuminat ing all the ten quarters, the lady Ahalyá, remembering the words of Gautama, and knowing him to be the supreme Náráyana, with tears of joy running down her eyes worshipped Ráma duly with *argha* and the rest. That virtuous woman then prostrated herself on the ground gazing with wonder. She then got up again seeing Ráma with eyes like the lotus and with the hair of the body standing on end, hymned him thus in faltering accents.

43. Said Ahalyá, " Wonderful !" O Refuge of the world ! it is that by touching the particles of dust of thy lotus feet which are ever sought for but never approached by Brahma, Sankara and the rest with hearts steadily engaged in devotion, am I blessed.

44. Wonderful ! O Ráma ! is thy work, that thou deludest the world with thy human actions. Though devoid of feet and the like (organs of actions) perfect, ever full of bliss and above Máyá, thou art always moving.

45. With a body consecrated with the dust of his lotus feet the daughter of Bhágiratha (Ganges) sanctifies Brahma, Shiva and the rest, when even he is at this moment present before eyes, how can my good *karma* in the past be described.

46 Ever do I bow unto that Harí who has in this incarnation assumed a human shape and is called Ráma, who is of a delightful form, who carries the bow, whose eyes are large like the lotus. I bow unto no other.

47. The dust of whose lotus feet is to be sought for through the Vedas, from the lotus in whose navel sprang forth the lotus seated Brahma, whose name is ever cherished by the God Shiva that Rámachandra do I cherish in my heart day and night.

48. I take refuge in Him whose deeds in various incarnations are sung in the world of Brahma by Nárada, Shiva and Brahma and the rest, as well as by the goddess of speech with tears of joy running down her breasts.

49. This Ráma is verily that supreme self—the ancient Purusha ; the self illumined, without limitation, beginning of all. Assuming a human form through Máyá, he deludes the world. This is his supreme grace.

50. This Ráma, who is free, full and the self of all, is alone the cause of the creation, preservation and destruction of the world. Through his Máyá, he becomes reflected in the various attributes of goodness, activity and darkness and assumes the names of Brahma, Vishnu and Shiva.

51. O Ráma! Reverence to thy lotus feet which are lovingly placed on her breast by Srí (goddess of wealth). Only one of thy feet pervaded the three worlds in days of yore. They are now meditated upon by Munis devoid of egotism.

52. Thou art the beginning of the world. Thou art the world itself, Thou art the refuge of the world. Thou art unattached, to every thing, thou shinest as the supreme self of all.

53. O Ráma ! thou art that which is expressed by the syllable Om. Thou art the Purusha, beyond the range of speech With its distinctions of word and its meaning. Thou art verily the world itself.

NOTE.—The idea conveyed here is that Rama is the supreme self expressed by the syllable Om. He is, moreover, all the world differentiated by name (word) and form the expression or the meaning conveyed by the word.

53. Thou alone, O Ráma, appearest under the various distinctions of effects, causes, actors, fruit of action and means of attainment thereof, through thy Máyá of many forms.

NOTE.— The world consisting of name and form the products of nescience is nothing but thee. The effects are here worlds of diverse description evolved from the root cause of all, mulprikriti or primordial matter, Maya. The actor is the individual or the embodied self the Jiva, the fruits are the various conditions of existence, through which he has to pass and the means for the attainment thereof, the various actions, religious and wordly, into which he engages in life.

54. Deluded by Thy Máyá, O Lord, people do not know Thee and think Thee who are the Lord of Máyá to be a human personality.

55. Like Ákása (space) thou art everywhere inside aud outside, undefiled, unattached, unmoving, ever permanent, ever awake and one without a second.

56. O Lord, how can I, a foolish and ignorant woman, know Thy true nature. Therefore, O Ráma, with a single heart do I make hundreds of reverences to Thee. O Lord wherever I may incarnate may I always be attached to Thy lotus feet and have firm devotion to Thee alone.

57. Reverence be to Thee, O thou chief of men ! salutations to Thee, O thou who art ever dear to thy devotees, salutations to Thee ! O thou lord of the senses, salutations to Thee, O Náráyaṇa, salutations to Thee.

58—59. I make reverence to that Ráma, and his brother, who is the one destroyer of the fear of the world, who is resplendent like hundreds of millions of suns, who carries the bow and the arrow, who is of the colour of the blue cloud, who wears robes of golden hue and earrings studded with gems and whose eyes are like the full blown lotus.

60. Having thus hymned Ráma, who was standing in front of her, having bowed and circumambulated him, Ahalyá went to her husband with Ráma's permission.

61. Whoever reads this hymn sung by Ahalyá with faith is released from all sins and attains to the supreme Brahma.

52. Should a woman read it with the object of getting a son, having Ráma in her heart then even if she is barren she gets a son in one year.

63. Through Ráma's grace one attains to all that he wishes.

64. Even the slayer of a Brahmana, the violate of his preceptor's bed, a thief, a drinker of wine, even he who injures his mother and brothers, who is ever bent upon sensual delights, one who is in distress, even if such a person reads this hymn daily and remembers the lord of Raghus and meditates upon him, he gets emancipation, what is to be said of one who follows the rules of his order.

CHAPTER VI.
The Marriage of Ráma.

1. Suta said: "Then Viswámitra said to Ráma and Lakshmaṇa, my children, we shall now go to Mithila ruled by Janaka."

2. Having seen the great sacrifice there, thou shouldst go to Ayodhyá.

Having said so, the *rishi* went to the Ganges to cross it in the company of Raghava(Ráma).

3. The scion of the Raghu race was, however, stopped from crossing the river by the boatman. The boatman said " O Lord, I shall wash thy lotus feet before thou ridest my boat. The story is current that thy feet

have the power of transforming a stone into a woman (as in the case of Ahalyá) and what difference is there between a boat made of wood and a slab of stone.

4. I shall carry thee to the other bank, after having purified thy lotus feet. If I allow thee to ride my boat, as thou art, I incur the risk of having it changed into a high class woman and thus deprive my family of their means of subsistence."

5. Having said so he washed the feet of Ráma, then they all crossed over to the other side and Ráma, Lakshmana and Viswámitra went towards Mithila.

6—7. Arrived at the capital of the king of the Vi..has early in the morning, Viswámitra went to the place where the Rishís were stopping. Hearing of his arrival king Janaka became highly gratified and taking with him things used for worship of guests, went in company of his preceptor and having prostrated himself to the ground before Viswámitra worshipped him.

8—9. Seeing Ráma and Lakshmaṇa endowed with all auspicious signs and illuminating all the quarters like the sun and the moon he enquired of Viswámitra as to whose sons those lions amongst men resembling gods attracting his heart forthwith like Nara and Náráyaṇa were.

10, Well pleased Viswámitra said gladening the heart of Janaka. " These two brothers Ráma and Lakshmaṇa are the sons of Dasratha."

11. They were brought by me from their father's place to protect my sacrifice. In the way Ráma killed Tadaka, who was destroying the world, with only one arrow shot from his bow, thus showing his great prowess.

12—16. Having then gone to my Áshrama he killed Subáhu and the other Rákshasas, who were obstructing my sacrifice, and threw Marícha into the sea. Then on the sacred banks of the Ganges in the Áshrama of Gautama, where his wife had been changed into a stone, he made her resume her human form by the touch of his lotus feet. On seeing Ahalyá he bowed to her and was in turn worshipped by her. Now he has come to see the great bow of Maheshwara in thy house. We have heard that that bow which is worshipped by thee has been seen by many kings. Show that bow to Raghava. Having seen it he wishes to go back to Ayodhyá to see his father."

17. Thus addressed by the Muní, Rájá Janaka, knowing the two youths to be deserving of worship, worshipped them according to rites.

18. He then sent his wise minister saying " bring forthwith the bow of Maheshwara and show it to Ráma."

19—20. After the chief minister had gone, Janaka said to Viswámitra " If Ráma taking the bow by the hand strings it, then I shall give my daughter Sítá to him."

" Very well," said Viswámitra, eyeing Ráma with a smile said he " show the bow to Ráma of immeasurable prowess.

21—22. As the chief of the Munis was saying so, the bow arrived there. Five thousand strong men carried it. It was adorned with a hundred bells, diamond and gems.

23—24. The chief minister then showed it to Ráma. Seeing the bow Ráma pleased in heart girded up his loins and taking hold of it by the left hand, balanced it as if in sport. He then put the string to it in the sight of all the kings.

25. The knower of all hearts then drew it a little with his right hand and making the quarters resound with the twang broke it.

26. For all the quarters and intermediate quarters, the heavens, the earth and the mundane world and the gods in the heavens it was a miracle to see.

27. The gods showered flowers upon Ráma and sung his praises through hymns. Celestial drums beat and celestial nymphs danced in the heavens.

28. Seeing the bow broken in twain, Rájá Janaka embraced the chief of the Raghus; and the mothers of Sítá inside the palace were also filled with wonder.

29—30. Then carrying a golden necklet in her right hand, Sítá who was of a golden hue came out decked with ornaments, necklets of pearls, earrings and bells and anklets wearing a silken robe with her growing form shining through. Having with a smile thrown that garland on the breast of Ráma, she went away joyfully filled with wonder.

31—32. Then all the queens of the palace who were well decked with ornaments and were sitting in the lattices seeing that beautiful form of Ráma which was capable of deluding the world became filled with joy.

33. Rájá Janaka, who was well skilled in all the Shástras, then told Viswámitra, " Do you, O Muni, send a letter immediately to Rájá Dasratha to come here with his sons, wives and ministers for the marriage of the princes." Very well, said the Rishí, and sent fleet messengers to Ayodhyá.

34—35. They reached Ayodhyá and informed that lion amongst Kings Dasratha of the good fortune which had attended Ráma. Hearing the doings of Ráma, Dasratha became immersed in joy and ordered his ministers to prepare immediately for going to Mithila.

36—37. Let elephants, horses and foot soldiers all go to Mithila. Bring my car immediately. I shall go there to-day. Do not tarry. Let my Guru the Lord Vashishtha precede us with his wives and fires, taking the mothers of Ráma with him.

38. Having thus despatched all, the royal saint Dasratha then mounted his car and went to Mithila with a large army.

39—40. Hearing of Dasratha's arrival, the king Janaka filled with joy advanced to receive him with Satánand his Purohita, and worshipped him who deserved worship according to form.

41. Ráma together with Lakshmaṇa speedily prostrated himself at his father's feet. Then filled with joy Dasratha said to Ráma :—

42. " It is well, that I see thy face blooming like the lotus. All my desires have been gratified through the grace of the Muni."

43. So saying he smelt Ráma on the forehead and repeatedly embraced him, filled with joy as if he had attained to the bliss of Brahmaṇa.

44. Dasratha, together with his wives and sons, was then comfortably lodged by Janaka in a palace beautiful to behold and filled with every desired object.

45. Then on an auspicious day, under an auspicious constellation, in an auspicious hour he caused that best of Raghus together with Ráma and his brothers to be brought to his abode.

NOTE.—" The auspicious moment is thus described in Valmiki, O thou of great prowess to-day is the constellation Magha. The third day it will be Uttara Phalguni. Let the marriage be celebrated then. (Valmiki, Balkanda, Chap. 71, verse 24.)

46—47. He then made them seated in the place of the marriage, where a canopy was put up on pillars studded with jewels. It was decked with cloth and ornamental arches, was full of splendour and overhung with wreaths of pearls, flowers and fruits.

It was filled with Brahmanas decked with ornaments of gold and well versed in the Vedas. Behind them were sitting maidens of the Nimi clan wearing splendid dresses and ornaments of gold studded with diamonds.

18–49. It resounded with the sounds of drums and was filled with people dancing and singing.

There he seated Ráma on a seat of gold studded with diamonds.

Satánanda, the Purohita of Janaka, having worshipped Vashishtha and Viswámitra according to form placed them on both sides of Ráma.

50. He then duly put the fire, lighted it, and brought Sítá who was endowed with splendour and decked with ornaments.

51. Then Janaka together with his wife went to Ráma and having washed his feet according to rites, placed the water saved from the washing on his head.

52—53. That water is placed upon their heads by Shiva, Brahma and the Munis.

Janaka then took Sítá by the hand and together with water and sacred rice gave her decked with golden ornaments and pearls and shining like the leaf of the lotus unto Ráma for wife affectionately in due form saying :

54. " I give this Sítá to thee, O Ráma, Do thou be pleased. So saying with a loving heart he placed the hand of Sítá over the hand of Ráma.

55. Janaka was then as happy as the ocean of milk after giving Lakshmí to Vishnu. He then gave his daughter Urmila to Lakshmaná.

56. He also gave Sruti, Kírti and Mandaví, his brother's daughters, to Bharata and Satrughana, one to Bharata and the other to Satrughana.

57. All the four brothers, who were endowed with auspicious signs having thus got their wives shone like so many upholders of the world.

58. Janaka then related to Vashishtha and Viswámitra the manner of his daughter's birth as related to him by Nárada.

59. Said he : " As I was ploughing the ground for the purpose of purifying it for scarifice, Sítá who was endowed with good fortune, appeared in the furrows.

60. I saw her with loving eyes and took her for my own daughter and gave her of moon-like appearance to my dear wife.

61. Once as I was sitting alone, Nárada came playing upon his Vina and singing the praises of the Lord Náráyaṇa.

62. Duly worshipped by me and sitting at ease he said to me : " Listen to my mysterious speech which is for thy benefit.

63—64. The Supreme self of all, the lord of the senses, has incarnated as Ráma having through Máyá taken a human form for the purpose of showing grace to his devotees and doing the work of the gods and killing Rávaṇa. The great lord has now iucarnated in the form of the four sons of Dasratha.

65. The Yoga Máyá is Sítá, born in thy house. Therefore thou shouldst give her to Ráma only and to no one else.

66. Let her not be given to any one else, as she is the ordained wife of Ráma." Saying so Nárada went away by the path of the gods.

67—69. Since then I have looked upon Sítá as Lakshmí for Vishnu. " How shall I give to Raghava Jánki of auspicious form. Revolving thus in my mind I thought of one expedient. This bow had formerly been lodged in my grand father's house, having been thrown there by Shiva after burning the *Tripura*. Let this bow be made the stake for the hand of Sítá in order to destroy the pride of all.

70—71. Through thy grace, O best of Rishís, Ráma the lotus-eyed came here to see the bow. My object of life has now been accomplished, when I see thee, O Ráma, sitting on the same seat with Sítá, and shining like the sun.

72. By taking shelter under thy lotus feet Brahma causes this wheel of the universe to revolve. By placing the water of thy feet on his head Bálí became the king of the gods.

73—74. By the touch of the dust of thy feet Ahalyá, who was cursed by her husband, was forthwith released. Who else is there who can protect the world except thyself.

75. I take refuge in that god, by meditating upon the dust of whose lotus feet numbers of Yogins have conquered the wheel of time and overcome the fear of the world and by repeating whose name gods have crossed the ocean of pain and sorrow.

76. Having thus praised Ráma, Janaka gave him a hundred crores of Dínárs and ten thousand cars.

77. He also gave a hundred thousand horses, six hundred elephants, one lac of foot soldiers, and three hundred slave girls.

78. He gave to Sítá, who was dear to him, dresses fit for gods to wear, necklets resplendent with pearls and jewels.

79—80. Having duly worshipped Vashishtha and others as well as Bharata, Lakshmaṇa and Dasratha according to rites, he despatched that best of Raghus.

81. The mothers also embraced Sítá who was weeping and with tears in their eyes said " Dear child do thou serve thy father-in-law and mother-in-law and be always devoted to Ráma, observing the vow of chastity do thou be happy.

82. As the scion of the Raghu race was leaving for Ayodhyá, drums, *mridangas*, trumpets and other musical instruments played. The drums and trumpets of the celestials made a terrific sound and the two sounds mingling together caused every one to tremble.

CHAPTER VII.

Encounter with Parushráma.

1. Suta said, as Ráma had proceeded three *yojanas* from Mithila, the good king saw very bad omens.

2. Bowing to Vashishtha he said, " what is this, O bull amongst Munis, I see bad omens on all sides."

3. Vashishtha said to him " It indicates coming fear and immediately after there will be fearlessness for thee to-day."

4. Deer are going to thy right, thus prognosticating good to thee. As he was saying this the wind blew more fearfully.

5—6. With torrents of dust it caused trouble to and blinded every one. Then as they were going they saw standing before them a mass of light. Equal in splendour to a million suns and resembling a mass of lightning. Thus appeared before them the son of Jamadagni of great prowess blazing like a mass of light.

7. His form was like that of the blue cloud. He was graced with a circle of matted locks on the head. He was carrying a bow and an axe and was an embodiment of death.

8. He was the killer of Kartvirya and destroyer of the pride of the Kshtriyas and appeared before Dasratha like a second God of death himself.

9. Seeing him Rájá Dasratha, trembling with fear, forgot to offer him *argha* and other worship and said "Save us, save us."

10. Prostrating himself to the ground he prayed to Parushráma to grant him his son's life. Jamadagni heeded not that best of Raghus.

11. Harshly said he to Ráma with his senses agitated with anger "Thou vile Kshatriya goest about with thy name of Ráma?

12. If thou art a Kshatriya, fight with me a duel. In vain dost thou boastest of thy prowess having broken an old and worn out bow.

13. If thou stringest this bow of Vishnu, then, O thou of the Raghu race, I shall have a duel with thee.

14. Otherwise I shall kill all of you. I am the destroyer of the Kshatriyas." As he was saying so, the earth became much agitated.

15—16. The eyes of all became blind. Ráma, son of Dasratha, eyeing Bhárgava angrily snatched away the Vaishṇava bow from his hand and immediately putting a string to it and taking out an arrow from the quiver put it on and heavily drew it.

17. Said he to Bhárgava "Hear, O Brahmaṇa, what I say. Show me a mark to shoot at as my arrow is unfailing.

18. "Either all the worlds or thy two feet are my mark, say truly, which shall I aim at.

"Neither to this world nor the next cans't thou go, without my command.

19. "Say by my command, what shalt thou do.

Hearing these words of Ráma, which were full of bravery, Parushrám's face fell.

20—21. Remembering the past he said "O Ráma! O Ráma! O thou of strong arms! I know thee to be the supreme Lord, the ancient Purusha, Vishnu the cause of the creation, sustenance and absorption of the world. In my childhood I worshipped Vishnu with austerities.

22. "Going to the auspicious Chakratírtha every day I propitiated Vishnu, of great soul, the supreme self Náráyaṇa with penances performed with a single mind.

23. "Then, O thou best of the Raghus, that Lord of the Gods, the bearer of the conch, discus and the mace said to me with his lotus-like face beaming with smiles."

24—27. The Lord said, "Rise, O Brahmaṇa, thy great asuterities have become fruitful. Possessed of my divine energy do thou kill the bull amongst the *Hayhay race* (Kartvirya) who killed thy father and for which thou hast undertaken this austerity. Then having killed the host of Kshatriyas thrice seven times and having given the whole of the earth to Kasyapa do thou have peace. In the Treatyuga I shall through my infinite power incarnate as Ráma, son of Dasratha, then shalt thou see me I shall take away the power which I had formerly given thee.

28. "Performing thy austerities thou shalt then abide the day of Brahma." So saying the god disappeared and I did all that he had commanded.

29. Thou art that Vishnu, O Ráma, born at the solicitation of Brahma. The energy that was in me is now placed in thee.

30. My object in life has been accomplished, when thou, O Lord, art pleased with me. Thou art inapproachable by Brahma and the rest, and art known to be beyond prakriti.

31. The six conditions of birth and the rest are not in thee. They are the products of nescience. Thou art without modification, full and bereft of motion and the like.

NOTE.—The six conditions are existence, birth, increase, modification decay and death. "Motion and the like" means motion and inertia.

32. Like foam in water and smoke in fire, this Máyá which is dependent upon thee and is within thy cognizance, produces this world. How wonderful is this.

33. So long as the world is enveloped in Máyá it does not know thee. This Máyá flourishes only through error, it is opposed to knowledge (jñan) and vanishes with the appearance thereof.

34. The supreme intelligence when reflected in this conglomeration of the body and the rest (the senses, the mind, intellect, the vital airs) the products of nescience is called the Jíva or the embodied self in ordinary life.

35. As long as there is any sense of the I, in the body, the mind, the vital airs, the intellect and the rest, (the organs of preception and action), so long there is the notion of action and enjoyment of the fruit thereof as well as of partaking of happiness or misery.

36. There is no creation (or destruction) of the world in the supreme self. There is no jñan (self-realization) in the Buddhi. Having joined the two self and the *buddhi* in one through nescience, the embodied self acts in the world.

NOTE.—The supreme self is in truth not born nor does it incarnate into embodied existence. Through the action of beginningless Avidya he appears to be associated with Buddhi which acts and thus the world process goes on. When the distinction of the Buddhi and the Atma is realized through knowledge, the world process ceases to be.

37. The (*Buddhi*) is of itself non-intelligent. It becomes possessed of intelligence through its union with the supreme intelligence. In the same manner through contact with non-intelligent *Buddhi*, the supreme self which is intelligence itself, appears to be non-intelligent like the combination of fire and water.

NOTE.—It is Atma which is the only reality—the supreme intelligence itself. Through it and of it the Buddhi, the conditioned intellect derives its power and ultimately appears to be identified with it so much so that the union of the two becomes as if it were an identity till their distinction is realized through knowledge.

38. Till man seeks the company of thy devotees, which brings about happiness, he cannot be released from the troubles of embodied existence.

39. When through devotion acquired in the company of the good he worships thee, then Máyá gradually becomes attenuated.

40. Then bent upon knowing thee, he approaches a wise preceptor and having from him acquired a knowledge of the great saying *That art Thou*, he becomes emancipated by thy grace.

41. Hence for those who are turned away from thy lotus feet, there is no hope of emancipation nor of knowledge nor of happiness even in millions of kalpas.

42. May I, therefore, have incarnation after incarnation devotion to those who are devoted to thy feet, for by their company this nescience is destroyed.

43. Those who are absorbed in devotion to thee, those who pour down in the world the ambrosia of thy religion, consecrate the whole world what to be said of their sanctifying those who are born in their own families.

44. Salutations to thee, O Lord of the world, Salutations to thee, O protector of thy devotees, Salutations to thee, O thou of infinite mercy, O Rámchandra, Salutations to thee.

45. O Lord, whatever good actions have been done by me with the object of conquering the world, let them be a mark for thy arrow to shoot at. Salutations to thee, O Ráma, again and again.

NOTE.—What is implied here is that the various spheres of higher life which I have won through my ascetism may now be wipped off and I may have one single-minded devotion to thee alone.

46. Then the Lord Ráma, who is full of mercy, said to Parushráma: " I am pleased with what is passing in thy mind, O Brahmaṇa.

47. I shall give thee all that thou desirest, do not doubt this." Then with a joyful heart Bhárgava said to Ráma.

48. " If, O slayer of Mádhu, thou art graciously inclined towards me, then let me always have firm devotion to thee as well as the company of those who are devoted to thee.

49. " Every one who is devoid of devotion reads this hymn daily, may he have devotion to thee as well as knowledge of thy own self and when leaving this body—remembrance of thee."

50 " Let it be so," said Raghava. Having bowed and circumambulated him and having been worshipped by him in turn and having obtained his permission Parushráma went to the Mahendra mountain.

51. Rájá Dasratha then joyfully seeing Ráma, as if risen from the dead, embraced him again and again and shed tears of joy from his eyes.

52—55. And with a joyful heart went to his kingdom. Ráma, Lakshmaṇa, Bharata and Satrughana, who were like unto gods, each passed his time happily in the company of his wife. Ráma, together with Sítá, passed his life happily in his palace along with his father and mother like Harí with his consort in the heavens. Yudhájít, the brother of Kaikeyi, who was maternal uncle of Bharata, came to take him to his kingdom out of love. Rájá Dasratha also affectionately sent away Bharata and Satrughana in the company of Yudhájít, having duly worshipped him.

56. The queen Kausalyá shone in the company of Sítá and Ráma just as *Aditi*, the mother of the gods, shines in the company of Indra and Sachi, the daughter of Puloma.

57. The Lord of all the world, whose attributes are only known to the upholders of the world like Brahma and the rest, whose incarnation is for bringing happiness to those who are devoted to him, who is always associated with Sree, who is without decay, whose power is limitless, whom Máyá cannot overpower, who does all through the action of Máyá, and who is the ruler of all, though appearing to act as a human being, is Ráma who lives in Ayodhyá in the company of Sítá.

NOTE.—Valmiki introduces Parushrama presenting a fearful man and preceded by fearful omens. Says he to Rama "O son of Dasratha, I have heard of thy extraordinary prowess in breaking the bow of Maheshwara. I have, therefore, come to thee with this other bow. Do thou string, and put the arrow to it and show thy might. After seeing thy prowess I shall have a duel with thee. The two bows were made by Viswakarma. That which thou hast broken was made over by the gods to Shiva. The other one which is unassailable was given by them to Vishnu. These two bows were of equal strength. Therefore the gods enquired of Brahma of the respective mights of Shiva and Vishnu. Knowing this to be the wish of the gods, the latter made them enemies, whereupon there was a hard fight between them.

The bow of Shiva became slackened and he was stunned by the *humkara* sound of Vishnu. Then the gods pacified the two deities declaring Vishnu to be the greater of the two. The god Shiva then in anger gave this bow with its arrows to king Devrata of the Videhas. Vishnu gave his bow to Richika, son of Bhrigu and, from him it came to my father Jamadagni. But he having laid down his arms was killed by Arjuna Kartvirya. Hearing of my father's death I resolved to avenge it and having killed him and subjugated the whole earth, gave it to Kasyapa. Since then I have been living in the Mahendra mountain, engaged in austerities. Hearing of the breaking of the other bow I have come to test thy strength. Do thou show it by stringing and pul-

ling this one. Ráma accordingly took up the bow, pulled it and said to Parushráma "Thou art a Brahamaṇa, hence I do not aim my arrow at thee. I shall, however, stop thy passage and the worlds thou hast acquired by thy austerities. Rama, son of Jamadagni, was then stupified by Ráma. He lost all his power and stood looking at Ráma, who was shining in all his glory. Said he, since I gave this earth to Kasyapa, he told me not to live in his dominions. Hence I cannot stop in one place for the night. Thou shouldst not stop my passage. I shall forthwith fly to the Mahendra mountain. I know thee to be the undecaying slayer of Mádhu, the lord of the gods. There is no shame in thy having defeated me as thou art the lord of the three worlds. Do thou let thy shaft go and I go to the Mahendra mountain having destroyed my good and evil *karma* through this." Ráma then shot the arrow and having seen the worlds he had conquered through his austerities Jamadagni went to the Mahendra mountain (Válmíki Rámáyaṇa, Bálkánd, Chapters 74 to 76).

Thus ends the Bálkánd of the Adhyátma Rámáyana consisting of seven chapters and three hundred and sixty slokas, the giver of prosperity and emancipation to man.



THE AYODHYA KANDA.

CHAPTER I.

The Visit of Nárada.

1-3 Srí Mahádeva said: Once upon a time as Ráma, who was decked with ornaments of every description, and looked resplendent like the leaf of the blue lotus with the *kaustubha* gem and a pearl necklace round his neck, and was being fanned by Sítá with a golden chamar (fan made of yak tail) and was amusing himself with betel-leaf and the like in the court-yard of his palace upon a seat studded with gems, the Ríshí Nárada descended from the heavens reverentially to see him.

4. The Muni was resplendent like a piece of clear crystal and shone like the autumnal moon. His face was heavenly to behold and he came down suddenly to see Ráma.

5. On seeing him, Ráma forthwith rose from his seat and with folded hands prostrated himself to the ground, along with Sítá in a spirit of affectionate devotion.

6. Ráma said to Nárada in words full of affection, " O great Muni ! difficult it is to get a sight of thee for men of the world like us who are ever devoted to objects of the senses.

7. This sight of thee is the fruit of good actions done in past lives. Even men of the world by chance get the company of the good.

8. Hence I am, O Muni, truly blessed on seeing thee. Tell me, Sir, what am I to do for you. I will do that."

9. Thereupon Nárada said to him who was ever dear to his devotees. Why are you, O Ráma, beguiling me by speeches like those of worldly men.

10. True it is, Sir, when you call yourself a man of the world. That Máyá, which is the cause of all the world, is your consort.

11. From proximity to thee are born of her offspring like Brahma and the rest. This Máyá—which consists of the attributes of goodness, activity and inertia—appears always to be dependent upon thee.

12. Ever does it create the three kinds of beings— white, red and black characterized by each of these attributes. In this great household of the three worlds, thou art declared to be the householder.

13. Thou art Vishnu, Jánkí is Lakshmí, Thou art Shiva and Jánkí Párvatí.

Thou art Brahma and Jánki is Saraswatí (the goddess of speech), Thou the sun, Jánkí the light.

14. Thou art the moon and Sítá Rohiní endowed with all auspicious marks.

Thou art Indra and Sítá Paulomí. Thou art the fire and Sítá Swáhá.

15. Thou art Yama, the embodiment of death, and Sítá Sanyámaní.

Thou art the Niraití (quarter) O Lord of the world and Jánki the good Tamasí (his consort).

16. Thou, O Ráma, art Varuṇa and Jánkí Bhárgaví. Thou art the wind and Jánkí the Sadágatí,

17. Thou art Kuvera and Sítá is declared to be the Sarvasampada. Jánkí is Rudrání and thou art Rudra, the universal destroyer.

18. Whatever in the world is denominated as the feminine gender is Jánkí, whatever as the masculine, Thou O Ráma.

19. There is, O Lord, in the three worlds, nothing which is not you both.

20. On account of its connection with thee, this nescience is called Máyá Avyakrita. From it is evolved Mahat, from Mahat Ahankára and from Ahankára the Linga.

21. The principle of egoism (Ahankára), (Buddhi) the intellect, the five vital airs (pránas) and the organs of sense (Indriyas) are called by the wise the *Linga* which experiences birth and death, pleasure and pain.

22. That it is which is known as the embodied self and appears in the world as if immersed in the world. That Avidyá, which cannot be described, which is beginningless, is the root cause of all superimposition.

23. Three are the limiting conditions of the absolute intelligent self the gross, the subtle, and the causal. Joined to these, it is the embodied self, freed from these it is the Supreme Self.

24. The conditions of world by life known as the waking, the dreaming and the dreamless slumber states are different from the witnessing self which, O best of Raghus, art thou.

25. From thee alone has the world been produced. In thee all exists. In thee is all absorbed. Therefore thou art the universal cause.

26. Like the rope mistaken for the snake there is fear in mistaking the Átmá (self) for the embodied self. "I am the Supreme self" knowing this, one is released from sorrow.

27. Because intellects in all bodies are illuminated by Thee who art absolute limitless intelligence, therefore thou art the self of all.

28. Just as the snake is superimposed upon the rope, so is all this superimposed upon thee by nescience. By knowing thee, all this disappears. Hence one should strive for attainment of knowledge of thee.

29. Those who are devoted to thy feet gradually acquire knowledge of thee. Hence those who are endowed with devotion to thee are only fit for receiving emancipation.

30. I am the servant of thy devotees' devotees' devotee. Therefore do thou not delude me, O Lord, but be gracious unto me.

31. Brahma my Sire was born from the lotus in thy navel. Hence I am thy grandson, do thou, O Lord, protect me thy devotee.

32. Having said so and repeatedly bowed to Ráma with tears of joy running down his eyes, Nárada said to him as he was directed by Brahma.

33. O best of Raghus, thou art born for the destruction of Rávaṇa. Thy father will now instal thee as heir-apparent for the protection of the kingdom.

34. If installed in the kingdom, thou shalt not kill Rávaṇa, thou shalt not fulfil thy promise for lightening the load of the earth."

35. Do thou, O King of kings, fulfil it. Thou art of true resolves." Hearing this speech of Nárada, Ráma said to him with a smile.

36. Hear me, O Nárada, nothing is unknown to me. I shall fulfil the promise I had formerly made, of this there is no doubt.

37. When under the influence of time the *karma* which gave each of them his present incarnation has become exhausted, I shall kill the whole of the Rákshasas, host and thus lighten the load of the earth.

38—39. For the purpose of killing Rávaṇa, to-morrow do I go to the Dandaka forest. There living for fourteen years under the guise of a

Muni I shall kill that vile creature with his family, having made Sítá a pretext for it. On Ráma having said so Nárada became highly pleased.

40. Having circumambulated him three times and prostrated himself before him, he went away by the path of the gods with Ráma's permission.

41. Whoever reads, hears or remembers this dialogue between the best of Rishís, Nárada and Ráma, with devotion, obtains the status of a liberated soul which is so difficult to be attained by the gods together with Vairágya and the other concommittants thereof.

NOTE.—This visit of Narada or his reminding Rama of his promise is nowhere alluded to in the Valmiki Ramayana.

CHAPTER II.

The propsed installation of Ráma.

1. Srí Mahádeva said: Once upon a time as Rájá Dasratha was sitting in his private chamber, he sent for Vashishtha, his family preceptor, and said to him.

2. "Sir, every one including the citizens, the knowers of Vedas, the elders and especially the ministers, repeatedly praise Ráma.

"Therefore I shall instal Ráma, who is my eldest son, who is endowed with every good quality, and whose eyes are like the lotus, as the heir-apparent, O Bull amongst Munis, I have become old.

4. "Bharata, together with Satrughana, has gone to see his maternal uncle. I shall forthwith instal Ráma to-morrow, do you give permission for it.

5. "Let all things necessary for the installation be collected, inform Ráma of it, let flags of various colours be hoisted.

6—7. "Let triumphal arches of various hues, with gold and pearls be erected." The king then called his chief minister Sumantra and said : "Do you collect whatever the Muni tells you to do. To-morrow I shall instal Ráma as heir-apparent."

8. "Very well," said the minister. Then joyfully he said to the Muni. "What shall I do ?" Unto him the highly illustrious Vashishtha, the chief amongst the wise, said.

9--10. "Let sixteen maidens decked with golden ornaments stand to-morrow morning in the middle yard of the palace. Let an elephant decked with gold gems and the like come there, a four tusker and born of the family of Airávata. Let thousands of golden jars full of waters of various sacred places be placed there.

11. Bring three new tiger skins; also a white umbrella with a pole made of gems and studded with pearls and diamonds.

12. Let celestial garlands, celestial garments, and celestial ornaments be brought there ; let Munis duly honoured stand there with *kusha* grass in their hands.

13. Let dancers, courtezans, singers, players on flutes and other musical instruments, dance and play upon music in the king's courtyard.

14—15. Let elephants, horses and foot soldiers, stand armed outside. Let worship be performed in all temples of gods inside the town with gifts of various kinds. Let minor chiefs come with presents of various description.

16. Having thus directed the minister Sumantra, the Rishí himself went to the very beautiful palace of Ráma.

17. Having mounted a car the great Muni Vashishtha passed three divisions of the palace and dismounted from it in the fourth.

18—20. He was allowed to enter unimpeded inside the palace because he was the preceptor of the king. Hearing of his arrival Ráma

forthwith rose from his seat, came out with folded hands, saluted his preceptor and devoutly prostrated himself before him. Jánkí then brought water in a golden vessel and having seated Vashishtha on a seat studded with gems, washed his feet with devotion and she and Ráma both placed that water on their heads.

21. Said Ráma, " Blessed am I, by placing this water washed off thy feet on my head." On Ráma saying so, Vashishtha laughed and said :—

22. By placing the water of thy feet on his head the lord of the daughter of the king of mountains (Shiva) was blessed. My Sire Brahma washed off all his impurities by the sacred washing of thy feet.

23. Now thou art saying this only to give a lesson to the world. I know thee to be the Supreme self incarnated in the world together with Lakshmí.

24. I know thee, O Raghava, to have come into the world for accomplishing the work of the gods and fruition of the devotion of thy devotees, as well as for killing Rávaṇa.

25. And yet for the purpose of accomplishing the work of the gods, I shall not reveal the secret of the way in which, O scion of the Raghu race, thou art doing all through thy Máyá.

26. I shall act like-wise. Thou art my disciple and I am thy teacher. Thou art in fact the preceptor of preceptors, thou art the father of the fathers.

27-30. Thou art the internal ruler, the mover of the wheel of the world. Thou art beyond ken. Having taken up a body made of pure goodness, self dependent, thou appearest in the world like man under thy Yogic power. I know the office of a priest to be a low and blameable one. The Supreme self shall be born in the race of the Ikshwákus under the name of Ráma. This I came to know in days of yore, having been told of it by Brahma. Since then hoping to be connected with thee, I took up this rôle of the *purohita* of the Raghus, blameable though it be for the purpose of being thy preceptor.

31-32. O scion of the Raghu race, that object of mine has this day been accomplished. The great illusion which deludes all the world and is depedent upon thee, let that Máyá not delude me, do thou, O leader of the Raghu race, so ordain. If thou wishest to give me a preceptor's fee, let that be my fee.

33-35. I have said all this incidentally. It should not be revealed by me on any occasion. I have been sent by Rájá Dasratha, O leader of the Raghus, to invite thee. He shall instal thee to-morrow on the throne. To-day do thou together with Sítá observe a fast according to ordinances. Do thou purify thyself and controlling thy organs of sense, sleep on the ground. I am going to the king, thou shalt go to him to-morrow.

36. Having said so, the royal preceptor speedily mounted his car and left the place. Ráma then smilingly said to Lakshmaṇa.

37. O son of Sumitra, to-morrow I shall be installed as heir-apparent. I am merely an instrument. Thou art the real actor and the enjoyer.

38. Thou art my other self (Prána), let there be no doubt in this. Ráma then did as he was directed by Vashishtha.

39-40. Vashishtha also having gone to the king told him that every thing had been done. As the king was telling Vashishtha of the installation of Ráma, some one amongst the people of the city heard of it and went and spoke to Ráma's mother Kausalyá as well as to Sumitra.

41-43. On receipt of this glad news they became overjoyed and gave him a handsome and valuable necklace. Then Kausalyá who loved Ráma much, out of affection for him, worshipped the goddess Lakshmí for

Ráma's success. " Rájá Dasratha speaks the truth and will fulfil his promise. He is, however, under the influence of Kaikeyi and overpowered with love what will he do ?" Thus agitated in mind she worshipped the goddess Durgá.

44. During this interval the gods stirred up the goddess of speech saying to her " Do thou, O goddess, contrive to go in the world of men to the town of Ayodhyá.

45. By the command of Brahma, do thou take measures for throwing obstacles in the way of the installation of Ráma. Do thou first enter Manthrá and then Kaikeyi.

46. After the impediment has been brought about do thou, O auspicious one, return to heaven." " Very well," said the goddess, and so saying she entered the body of Manthrá.

47-48. That woman, who was hunch-backed and was bent in three places in the body, went up the roof of the palaces and saw the town decorated on all sides.

It was adorned with arches of various kinds as well as with festoons and flags and was full of festivities of every description. Struck with wonder she came down.

49. She enquired of the nurse (of Ráma) " Mother, why is the town decorated and why Kausalyá is surrounded with festivities and extremely happy ?

50. " Why is she," said Manthrá, "giving to the leaders of Brahmaṇas clothes of various kinds." To her the nurse said, Rámachandra's installation shall take place to-morrow. Therefore all the town has been decorated.

51-52. Having heard this she went to Kaikeyi and told her of it, as that large-eyed lady was sitting on a sofa in private chamber.

52. "Why art thou, O foolish and unfortunate woman, asleep when a great misfortune has overtaken thee.

53. Proud of thy beauty, O thou of gait like that of an elephant, does not know of it.

54-55. The installation of Ráma takes place to-morrow by the grace of the king." On hearing of it, the queen Kaikeyi, who was sweet of speech,forthwith rose up and gave her a gold anklet studded with gems and asked her as to why on the occasion of joy was she saying there was approaching danger.

56. Rama is to me dearer than Bharata. He does what is agreeable to me and says what is dear to me. He looks upon me like he does Kausalyá and serves me equally.

57. Why, O foolish woman, has fear come to thee from Ráma, tell me that, Hearing this the hunch-backed woman got annoyed showing her enmity towards Ráma without any cause whatever.

58. Hear, O queen, what I say. There is in truth great danger for thee. The king in order to please thee always talks sweetly to thee.

59. Of amorous disposition and utterer of untruth, he pleases thee by sweet speeches only and serves Ráma's mother to her heart's content.

60. Having this in his mind, he sent away thy son Bharata together with his brother to his maternal uncle's house.

61. It will be agreeable to Sumitra. There is no doubt in this. Lakshmaṇa follows Ráma. He and Lakshmaṇa shall therefore enjoy the sovereign power.

62. Bharata will be a slave of Ráma or either be banished or deprived of life very soon.

63. Thou shalt ever serve Kausalyá like a slave. It is better that thou shouldst die rather than be defeated by thy rival.

64. Therefore do thou soon exert thyself to-day for the installation of Bharata and the exile of Ráma into the forest for fourteen years.

65. By that time thy son, O Queen, will be firmly established on the throne. I shall now tell thee the means of accomplishing it as already determined by me.

66. In days of yore, on the occasion of battle between gods and Asuras, Rájá Dasratha who was a weilder of a great bow and was a great car warrior, was solicited for aid by Indra, the king of the gods.

67—70. He marched with an army accompanied by thee, O thou of handsome form. As that great bowman was fighting with the Rakshasas, the nail of the axle of his car broke and fell down and the king knew it not.

But thou with great firmness of mind put thy hand into the hole of the axle and, O thou of black eyes, thou stood there protecting the life of thy husband. Then having killed all the *Asuras* that conqueror saw thee standing. Greatly astonished he joyfully embraced thee, and said to thee "Do thou ask of me what is in thy mind. I am of the foes the giver of boons."

71—72. " Do thou ask for two boons," so the king himself said. Thou replied " O king if thou hast granted me two boons let they remain with thee in deposit for me for a time, O Sinless one. When there is opportunity, then do thou give me the boons."

73. " Let it be so, go thou home, O thou of sweet smiles." I heard this from thee on former occasion. It has now come into my recollection.

74. Do thou, therefore, immediately enter the hall of anger, and angrily removing all thy ornaments scatter them about and do thou silently lying down on the ground, put on an angry appearance, O lady, till the king makes good his promise to thee and does what thou wishest.

75—76. Hearing this from the woman who was bent in three places in the body, the daughter of the king of Kaikeyas took all that she said to be for her good. Deluded by the company of the vicious one takes the bad for the good. To her the vile Kaikeyi said, " How camest thou to possess such intelligence.

77. I never knew thee, O hunch-backed beauty,—to be so intelligent.

78. If my son Bharata who is so dear to me becomes king, I shall give thee a hundred villages. Thou art dear to me like life itself.

78—79. So saying she forthwith angrily entered the hall of anger and having removed all her ornaments, strew them about and lay on the ground with a dirty appearance having put on dirty clothes.

80. Said she, listen, O hunch-backed woman until Ráma goes to the forest I shall sleep here or give up my life breath.

81. " Do thou be firm, good will come to thee, O thou auspicious one," so saying the hunch-backed woman went home and Kaikeyí did as she was advised.

82. Even though one is possessed of fortitude, is of a very charitable disposition, and has all other good qualities, is a man of good conduct, knows the science of polity and the Shástras, is devoted to a wise teacher and has power of discrimination through learning, yet if he constantly associates with the vicious who are greatly addicted to evil, he becomes gradually equal to them through contact with their low intellect.

83. Let one, therefore, always avoid the company of the wicked. The man who associates with the vicious falls away from high end as did this daughter of the Kaikeyas.

NOTE.—In the Valmiki Ramayana, Ayodhaya Kanda, Chapter IX., it is said that in the course of the fight between the gods and the asuras, when the asuras were wounding and killing those who had gone to sleep, King Dasratha fought the asuras bravely and was much mangled by the latter and became unconscious. Kaikeyi took him out of the battle-field having acted as his charioteer and restored him to life. He was again wounded and was again saved by the queen and for that he gave her two boons which Kaikeyi said she shall have when necessary.

CHAPTER III.

The Two Boons.

1. Srí Mahádeva said : Then Rájá Dasratha having directed his chief ministers and principal subjects for the purpose of installation of Ráma, joyfully entered his house.

2. There not seeing his beloved queen, the king was much vexed and said " What is this? Why does she who on my entering the palace, smilingly advanced to meet me, is not seen here to-day."

3—4. Thus thinking in his mind, greatly agitated he enquired of the maid servants " Where is your auspicious mistress. My beloved of sweet face does not come forward to receive me as before.

5. They replied: " She has entered the chamber of anger. We do not know the cause. Do you, Sir, go and enquire and find it out.

6. Thus addressed by the servants the king, struck with fear, went to her and having seated himself near her, touched her body and said.

7. " Why art thou lying on the ground having left off couches and the like. Thou art, O timid lady, paining me by not speaking to me.

8. Having removed all thy ornaments why art thou lying on the ground in dirty clothes, tell me thy object and I shall do all thou desirest.

9. Who has done evil to thee, whether man or woman. He shall be liable to punishment of death by me There is no doubt in this.

10. Tell me, O lady, what is agreeable to thee ; I shall undoubtedly accomplish it this moment, difficult of performance though it be.

11. Thou knowest me to be thy innermost self, dear, to thee and under thy subjection. And yet thou art paining me: this thy effort to gain thy object is useless.

12. Tell me which of thy friends shall I make rich from poor, or thy enemy, who is rich, poor this very moment.

13. Tell me whom should I kill, or release, even him who deserves to be killed. What need is there of saying much. I shall give life itself for thy sake O dear lady.

14. Ráma, the lotus-eyed is dearer to me than life itself. I swear by him, tell me what thou wishest and I shall do it.

15. As the king was saying so and swearing by Ráma, the queen gradually wiped off her eyes and said to him.

16. If thou art true to thy promise and takest the oath then thou shouldst speedily grant my request.

17. In days of yore in the battle between gods and Asuras, thou wast protected by me and pleased with me ; thou gavest me two boons.

18—19. They were, O thou of true resolves, left by me in deposit with thee. By one of those do thou install my dear son Bharata as heir-apparent with the preparations that have now been made for Ráma's installation. With the other boon let Ráma forthwith go to the Dandaka forest.

20—21. Of auspicious form dressed like a muni, wearing matted locks and barks of trees let him live there for fourteen years subsisting upon roots and fruits. After that let him return or remain in the forest as he choses. Let Ráma, lotus eyed, go to the forest to-morrow morning.

22. If thou tarriest ever so little I shall give up my life breaths in thy presence. Do thou be true to thy promise. Even this is dear to me.

23. Hearing this cruel speech of Kaikeyi which made his hair stand on end, the king fell down like a mountain struck with lightning.

24—25. Having gradually opened his eyes and wiped them off in great fear thought he " Have I dreamt a bad dream or is it a delusion of mind." Then seeing his wife sitting near him like a tigress, he said to her O thou auspicious lady what life destroying words art thou saying?

26. What has the lotus-eyed Ráma done to offend thee ? Day and night thou always speakest of the good qualities of Raghava.

27. " Looking upon me and Kausalyá equally, he always serves me." Thus hast thou spoken before this. Why art thou now saying otherwise ?

28. Take thou the sovereignty for thy son. Let Ráma live in the palace. There is no fear to thee from Ráma, O thou perverse woman. Do thou be gracious unto me.

29. So saying the king with tears in his eyes fell at the feet of Kaikeyi. She then replied to him as follows, her eyes red with anger.

30. O King, art thou under a delusion, that thou now retractest thy promise. Shouldst thou falsify thy promise thou shalt go to hell.

31. If Ráma does not to-morrow morning go to the forest clad in rags and skins, I shall die either by hanging myself or by taking poison in thy presence.

32. " By saying I am true to my promise," thou beguilest men in all assemblies, Having sworn by Ráma, do thou of false promise, go to hell."

33. Thus addressed by his beloved queen, the poor king sunk in the ocean of sorrow, became unconscious and fell on the ground as if dead.

34. In this way did his night pass heavily in sorrow as if it were a year. In the morning singers and bards began to chant.

35—37. Kaikeyi, however, angrily stopped them.

Then in the morning in the middle courtyard of the palace, appeared Brahmaṇas, Kshatriyas, Vaisyas and daughters of Rishís as well as the umbrella, the yak tail *chamar*, the elephant and the horse.

Others like courtezans and men of the town and country, all whom Vashishtha had ordered were also there.

38. Women, the young and the old, did not sleep in the night. " When shall we see Ráma clad in yellow silk.

39—41. Decked with all ornaments and wearing a resplendent crown and bracelets, and the Kaustubha gem, of dark hue, beautiful like a thousand gods of love (Kámadevas)?

" When shall we see Ráma bathed with the sacred waters, coming mounted on an elephant with a smile on his face. When shall we see Lakshmaṇa, the possessor of all good qualities, carrying the white umbrella over Ráma's head ?

" When will it be morning ?"

Thus all the residents of the town became filled with eagerness for the occasion.

42. The king has not yet risen up, why is it? Thus thinking Sumantra slowly went into the palace where the king was.

43. Adoring him and wishing him victory and bowing unto him with his head, he found him distressed and asked Kaikeyi the reson thereof.

44. Salutation to thee queen—Kaikeyi—why does the king appear otherwise. Unto him Kaikeyi said " the king did not get sleep in the night.

45. "O Ráma, O Ráma, O Ráma," so thinking of Ráma, the king kept awake in the night and appears to be uneasy.

Do thou speedily bring Ráma hither, the king wishes to see him.

46. Sumantra said, Without hearing a word from the king " How shall I, O lady, go?" Hearing this the king told the minister :

47—49. "Sumantra, I wish to see Ráma, do thou at once bring him, of beautiful form, here." So ordered Sumantra at once went to the palace of Ráma. Unchecked he entered the palace and told him. " Do thou come with me immediately to thy father's house. The king wishes to see thee, may good betide thee, O lotus-eyed Ráma." Thus addressed, Ráma speedily mounting his car went agitated in mind.

50. He was accompanied by his charioteer and Lakshmaṇa. In the middle of the courtyard he saw Vashishtha and others, and speedily went in.

51. Having approached his father he bowed down to his feet. The king got up confusedly to embrace Ráma.

52. Having stretched forth his arms, and crying "Ráma," he fell down in distress without approaching him. " Oh) alas !" so saying, Ráma lifted him up and placed him in his lap.

53. Seeing the king unconscious all the women cried out. Why is this weeping, so saying Vashishtha also entered the palace.

54. Ráma enquired of Kaikeyi as to the cause of the king's distress. Thus addressed by Ráma Kaikeyi said to him.

55. Thou alone art the means of removing the king's distress. O Ráma, there is something to be done by thee for the king's good.

56. Do thou make the truth speaking king a man of truthful promise. The king gave me two boons with a joyful mind.

57. It all depends upon thee. The king is ashamed of speaking it to thee, bound with the noose of truth; thou shouldst save him.

58—59. The meaning of the word *putta* (son) is that he saves the father from hell.

Hearing this from Kaikeyi, Ráma said as if pierced by a spear. Pained, said he to Kaikeyi, Why art thou telling me this. I shall give my life or drink poison for the sake of my father.

60—61. I shall forsake Sítá or Kausalyá and even kingdom. He who does his father's work without being told is the best of sons. The son who does his father's bidding is middling. He who does not do his father's bidding is not a son but refuse of a son.

62. I shall, therefore, do all that my father tells me to do. Truly, truly I shall do it. Ráma never speaks two (contrary) things.

63—65. Hearing this vow of Ráma, Kaikeyi began to say as follows :— " For thy installation whatever preparations have been made, with those very preparations let my dear son Bharata be installed as heir-apparent without fail. For the other boon do thou speedily, wearing rags and matted locks, go to the forest forthwith to-day with thy father's permission. There do thou live for fourteen years, living upon food eaten by Munis.

66. " This thy father's obligation shouldst thou fulfil, the king, O Raghunandan, is ashamed to tell thee so."

67. Said Srí Ráma. Let the kingdom be Bharata's. I shall go to the Dandaka forest. But the king does not speak to me. I do not know the cause.

68. Hearing this speech of Ráma and seeing him standing in front, Rájá Dasratha in distress said the following painful words :—

69. Conquered by a woman, deluded in mind, walking in an unrighteous path am I. Do thou confine me and take this kingdom. In this there will be no sin.

70. In this way no sin will attach to me, O scion of the Raghu race. So saying, burning with pain, the king wept.

71. Oh Ráma, O Lord of the world, Oh thou dearer to me than life itself. Leaving me here, how canst thou go to the dire forest ?

72. Thus saying, he embraced Ráma and wept loudly. Ráma then wiped the tears off his father's eyes with his hands.

73. Skilled in the science of polity, he gradually comforted the king and said " What cause is here for sorrow, O Sire, let my brother rule the kingdom.

74. " Having fulfilled my promise I shall return to thy city. To me by living in the forest, there is million times more happiness than in ruling a kingdom.

75. "Thy promise shall become true and the work (of the gods) accomplished. It shall also be agreeable to Kaikeyi. There is much merit in residing in a forest.

76. This moment I desire to go. Let the fever of my mother's heart go, let the preparations made for my installation be cancelled.

77. Having comforted my mother and counselled Jánkí, I shall come back and having bowed to thy feet shall gladly go to the forest.

78. Having said so and circumambulated his father, Ráma came to see his mother Kausalyá, who was worshipping Harí for his sake.

79. She had caused the *Homa* sacrifice to be performed and given wealth to Brahmaṇas and was meditating silently with a concentrated mind upon Vishnu.

80. As she was meditating upon Vishnu, the one abiding in all hearts as the internal ruler, who is the one intelligent and effulgent self of all, beyond all limitations, ever the abode of bliss, in the lotus of her heart, she did not see Ráma.

NOTE.—The interview between Rama, Dasrath, Kaikeyi as described in Valmiki is characteristic of that great author. Seeing his father in such distress, Rama enquires of Kaikeyi the cause thereof and promises to do what the king wishes, adding " Rama never says one thing and means another." He is then told by Kaikeyi to let Bharata be installed as heir-apparent, and himself go into exile for fourteen years, and he replies " I shall myself cheerfully relinquish unto Bharata, Sita, kingdom, wealth and friends, what to be said when my father wishes it. I do not, O Queen, wish to live in the world for selfish ends. Know me to be equal to the Rishis devoted to the path of pure duty. If I can do any thing that is agreeable to my father I shall do it even at the cost of my life. There is no higher duty than serving a father and doing his bidding." And Valmiki adds—The loss of a kingdom together with great wealth does not trouble Rama, just as the moon when it wanes is not troubled by it. No mental disturbance is seen in him, the released soul when giving up the lordship of the earth and going to the forest (Valmiki, Ayodhyakand, Chapter XIX).

CHAPTER IV.

Ráma's Preparations For Exile.

1. Then Sumitrá seeing Ráma, speedily called out to Kausalyá saying here is Ráma.

2. Hearing the name of Ráma, she forthwith directed her eyes outward and leaving off her meditation on seeing him of large eyes, embraced him and seated him in her lap.

3. She smelt him on the forehead and touched his body resplendent like the blue lotus and said, " O son, do thou eat some sweets, thou art troubled with hunger."

4. Ráma said," O mother, this is not the time for eating. It is time for me to go to-day to the Dandaka forest, so it has been settled.

5. " Because of the boons he had given to Kaikeyi, my father of truthful promise has given the kingdom to Bharata and me the good forest.

6. "There dressed like a Muni I shall live for fourteen years and come back immediately on the expiration thereof, thou shouldst have no anxiety about it."

7. On hearing this, Kausalyá became greatly confused and fell into a swoon; then she got up and in great pain and sunk in the ocean of sorrow said to Ráma :

8. "If thou, O Ráma, art truly going to the forest, then take me also, bereft of thee, how shall I live even for half a moment?

9. "Just as a cow cannot bear the separation of her young calf, even so I cannot leave thee, my son, who art dearer to me than life itself.

10. "Let the Rájá, if it pleases him, give the kingdom to Bharata, but why does he order thee who art dear to him to go to the forest ?

11. "If the king desires to grant boons to Kaikeyi, let him give her all that he has. But what hast thou done to offend Kaikeyi or the king?

12. "If thy father is thy master, I thy mother am even greater than him. If he tells thee to go to the forest, I tell thee not to go.

13. "If disregarding my saying thou goest to the forest at the king's command, then I shall give up life and go to the abode of the king of the dead."

14. Hearing this speech of Kausalyá, Lakshmaṇa looking at Rama, angrily spoke as follows as if he was going to burn the three worlds with anger.

15. "I shall bind Bharata who is deluded and under the influence of Kaikeyi, and kill him and all his relations and maternal uncles.

16. "Let them see my prowess to-day burning the three worlds like the fire at the end of a *kalpa*. Do thou, O scorcher of foes, take steps to have thyself installed.

17. "Bow in hand I shall kill all who throw obstacles in thy way." As the son of Sumitrá was saying so, Ráma embraced him and said :

18. "O lion of the Raghu race, brave and greatly attached to me art thou. I know that all thou sayest is true, but this is not the time for it.

19. If all that is seen here as the body, kingdom and the like, were true, then thy effort would be fruitful.

20. Like a flash of lightning in a mass of clouds unstable are all worldly enjoyments. Life also is like a drop of water upon a piece of heated iron (liable to disappear any moment).

21. Like a frog hanging in a serpent's throat being yet desirous of eating the serpent's flesh with his teeth, men of the world are desirous of enjoyment of unstable worldly objects, even though they are being swallowed up by the serpent of time.

22. Night and day man does work of diverse description with great trouble for the sake of the body. But the body is distinct from the *purusha* (self), what enjoyment can the *purusha* then have here?

23. Unstable in the world is the meeting of fathers, mothers, brothers, wives and relations, like that of people at a place for drinking water or like two pieces of wood meeting in a stream.

24 Fickle like a shadow is fortune, unstable like the waves of the ocean is youth, the pleasure derived from the company of women is like a dream, life is short and yet embodied beings have so much attachment to these.

25 The course of worldly life is like a dream. It is always troubled with diseases and the like. It is like a castle in the air. It is the fool only who runs after it.

26. Life is waning at each rising and setting of the sun and even though we see others dying and growing old, yet we never awake from our own dream (of the vanity of world life).

27. Each day is like the other, each night like the other, and yet foolish man runs after worldly enjoyments and sees not the flight of time.

28. Oh! Alas! like water in an unbaked jar of clay, life is waning away every moment. Diseases like enemies are assailing the body on every side.

29. Like a tigress old age is looming here frightening us and death ever on the watch to swallow us is waiting its time.

30. "I am the body," acting under this notion one says, "I am a king known throughout the world." Thus embodied beings believe the body which is food for worms or is liable to be changed into dirt or dust, to be their own self.

31. "Tell me, how can the body which is composed of skin, bones, flesh, secretions, urine, semen, blood and the like, which is ever changing, ever decaying, be the self."

32. The belief under which you, O Lakshmaṇa, wish to burn the worlds is that through which all those faults appear in him who takes the body to be true.

33. "I am this body." This notion is called *avidyá* (nescience) "I am not this body but the intelligent self." This is called knowledge.

34. *Avidyá* (nescience) is the cause of the world, knowledge of self is the destroyer thereof. Those desirous of emancipation should, therefore, always strive for the acquirement of knowledge of self.

35. There, O destroyer of foes, desire, passion and the like, are the enemies. Of these passion is alone capable of impeding the path of emancipation. Under its influence man kills fathers, brothers, friends and those who are attached to him.

36. All mental fever has its root in passion. Passion is the great cord that binds the world. Passion is the destroyer of virtue, do thou therefore relinquish passion.

37. This anger is the great enemy. Desire is the Vaitarni river, contentment is the Nandan garden (the heavenly bower of Indra) and peace is the Kamdhinu (the cow which yields every desired object.)

NOTE.—The Vaitarni is the river one has to cross after leaving the body in his passage to the abode of Yama.

38. Do thou therefore betake thyself to forgiveness, thus thou shalt have no enemy. Different from the body, the organs of sense, the life breaths and the intellect, self-effulgent, unchangeable, is the pure formless *átmá* (self).

39. So long as people do not know the self to be distinct from the body, the sense organs and the life breaths, they are troubled by worldly sorrows and are under the influence of death. Do thou therefore always contemplate in thy heart upon thyself as distinct from the body.

40-41. Knowing thyself to be different from the intellect (Buddhi) and the rest do not grieve. Exhausting all thy *Prárabdha-karma* (the resultant of actions which has given this incarnation) whether pleasurable or painful by doing what comes in thy way, thou shalt not be sullied by such action.

42. Even though outwardly thou showest thyself to be an actor, yet because of the purity of thy internal nature, thou shalt not, O scion of the Raghu race, be affected by action.

43. Do thou always reflect upon what I have told thee. Thus shalt thou not be affected by the sorrows of this world.

44. Do thou, O mother, also always reflect upon what I have said above and wait for my return. In this way thou shalt not be long afflicted by sorrow.

45-46. Those that are treading the path of action cannot always be living together in the same place. Like rivers accidentally meeting in one place they come and go. Fourteen years shall thus pass away like half a second.

47. Do thou, O mother, give me permission and drive thy sorrow away. If thou actest in this way, my residence in the forest will be happy.

48. So saying, Ráma prostrated himself at his mother's feet and remained in that posture of reverence for time. She raised him up, placed him in her lap and blessed him.

49. " May all the gods, together with the Gandharvas, Brahma, Vishnu, Shiva and the rest, always protect thee going, sitting, or sleeping."

50-51. So saying, and repeatedly embracing Ráma, she despatched him. Lakshmaṇa also having bowed to Ráma with tears of joy running down his eyes said, " Ráma thou hast dispelled from my mind the doubt that had lurked there, I shall go after thee serving thee, do thou so ordain.

52. Do thou be gracious unto me, otherwise I shall give up my life breaths." Said Ráma in reply " let it be so." " Do thou, O Lakshmaṇa, go with me, don't tarry."

53-54. Having thus comforted his mother, the lord of Sítá went to her in order to comfort her. Seeing her husband coming Sítá who always spoke with smiles, washed the feet of Ráma reverently from water in golden jars and seeing him alone asked, " Why is it, my lord, that you are unaccompanied by an army.

55. " Whence hast thou come, where didst thou go, where is thy white umbrella ? Musical instruments are not sounding before thee, thou art without thy crown and the like.

56. "Why art thou unaccompanied by the host of neighbouring chiefs. Why hast thou come hurriedly." Thus questioned by Sítá, Ráma told her smilingly.

57. " O auspicious lady, the king has given me the empire of the whole of Dandaka forest. In order to protect it I shall, therefore, O auspicious one, soon go there.

58. I shall go to the forest this very day. Do thou serve thy mother-in-law living near her. We are not given to speaking untruth."

59. As Ráma was saying so, Sítá got frightened and said " why hast the great king given thee the empire of the forest."

60. Ráma replied, " the king pleased with Kaikeyi had given her a boon and according to it he has given the kingdom to Bharata and me residence in a forest, O thou, sinless one.

61. She asked for my residence in the forest for fourteen years and the king who is a speaker of truth and of a merciful disposition, has given her what she had asked.

62. I shall therefore forthwith go there, do thou not stand in my way. On hearing this speech of Ráma the daughter of Janaka affectionately replied :—

63. " I shall go ahead of thee, and thou shalt follow me. It is not right that thou shouldst go to the forest without me."

64. Unto her his beloved wife of sweet speech well pleased Ráma said, " How shall I take thee to the forest, which is infested with many a tiger and deer.

65. "There in the forest man-eating Rákshasas capable of assuming many forms, lions, tigers and wild boar roam about in all directions.

66. "Bitter and sour fruits and roots are there to eat, O thou of fair form. There you never have bread or tasteful dishes of diverse description.

67. "At times, even fruit is not available. The road is covered with thorns and pebbles and is in some places not visible.

68. "Caves of mountains dug by nature and exposed to the risk of noxious creatures, and full of gnats, mosquitoes and fleas are one's home. Thus the *Dandaka* forest is full of troubles.

69. "One has to walk there exposed to cold wind and heat. On seeing Rákshasas and the like in the forest, thou shalt soon give up life.

70—72. "Do thou, therefore, O good lady, stop in the house. Thou shalt see me back soon." On hearing this speech of Ráma, Sítá with her lips trembling somewhat angrily, replied in sorrow. "How dost thou wish to leave me, thy lawful wife who is ever attached to thee, who never cherishes any other but thee, and who is sinless. Thou art the knower of duty and of a merciful nature. In thy company, O Ráma, who is there in the forest who can assail me?

73. "Whatever fruits and roots remain after thou hast partaken of them, they shall be nectar to me. Satisfied with them I shall be happy.

74. "Going in thy company, the *kusha* grass, reeds and thorns shall be to me like beds of flowers. Of this there is no doubt.

75. "I shall not give thee any trouble. I shall be thy helpmate. In childhood one who was skilled in the science of astrology, seeing me said :—

76. "'Thou shalt live in the forest with thy husband.' Let the Brahmaṇa's saying prove true. I shall go with thee to the forest.

77. "I shall say something more, hearing which thou shouldst take me to the forest. I have heard diverse Ramayaṇas from Brahmaṇas.

78. "Where and when did Ráma go to the forest without Sítá, do thou tell me *? I shall therefore go with thee, always being thy helpmate.

79—80. "If thou goest to the forest without me, I will in thy presence give up my life." Knowing this to be the resolve of Sítá, the scion of the Raghu race said, "O Queen, do thou come to the forest with me forthwith. Do thou give to Arundhati thy jewels and necklaces.

81—82. "We shall go to the forest after having given away all our wealth to Brahmaṇas." Having said this Ráma made Lakashmaṇa call the Brahmaṇas reverently and gave them a hundred herds of cows, wealth, clothes and heavenly garments. All these did the chief of the Raghu's cheerfully give unto those who had families, who had studied the Shástras and were of a pure character.

83—84. Unto Arundhati Sítá gave all her chief ornaments. To the servants of Ráma's mother she gave diverse kinds of wealth. To those who were living in her own mansion, to those who were living in the town, to those who were living in villages, to thousands of such Brahmanas, she gave away her wealth.

85. Lakshmaṇa made over Sumitrá to Kausalyá and bow and arrow in hand came and stood in front of Ráma.

86. Ráma, Sítá and Lakshmaṇa then all went to the king's palace.

87. As Srí Ráma of a dark hue, with a body beautiful like a thousand gods of love, the sanctifier of the whole world by the tread of his feet, was going by the main street together with Sítá and his brother Lakshmaṇa, he saw the citizens and the towns people eyeing him curiously. He cast upon them a joyful glance to drive off their sorrow. They then reached the abode of the father.

* **NOTE.—The author of the Adhyatma is apparently not correct here. There was no more than one story of Rama as given by Valmiki and that author does not put into the mouth of Sita words like these. This statement in the Adhyatma is apparently not historical.**

CHAPTER V.

The Exile.

1. Srí Mahádeva said: - Seeing Ráma coming along the road together with Lakshmana and Jánkí the people of Adyodhyá said to each other.

2. Having heard of the boons given to Kaikeyi by the king, the people said in sorrow " Has Rájá Dasratha relinquished his dear son of truthful resolve, for the sake of a woman ? Where can there be truth in such a uxorious person.

3. How did the vile Kaikeyi of a cruel disposition and very foolish mind banish Ráma who is of a truthful nature and does what is agreeable to her?

4—5. O men, it does not befit us to live here. We shall go to the forest this very day and accompany Ráma to the place where he wishes to go with his brother and Jánkí.

6. See here is Jánkí walking along the road. She of world famed beauty, who was seldom seen by men, is now going on foot unveiled amidst the crowed of people.

7. See here is Ráma, the lord of the world and the handsomest of men also going along the road unaccompanied with elephants, horses and the like.

8. This Kaikeyi is a monstress born for universal destruction. Ráma shall suffer pain by Sítá's going on foot (in his company). Fate is all powerful. Human exertion is powerless :—

9. Then into the assembly of those good people who were distressed at Ráma's banishment, the Ríshí Vámadeva went and said :—

10—11. "Do not grieve over Ráma, or Sítá I tell you truly. This Ráma is the Supreme Vishnu—the primeval Náráyana. This Jánkí is Lakshmí who is known as the Yoga Máyá of Vishnu.

12. This Lakshmana, who is now following Rama, is Sesa. Associated with the attributes of Máyá, he assumes, as if it were, various forms.

13. Associated with the attribute of *Rajas* (action) he becomes Brahma, the creator of the world. Under the influence of goodness (Satva) he becomes Vishnu, the upholder of three worlds.

41. At the end of a *kalpa* under the influence of darkness (Tamas), he becomes Rudra, the cause of the destruction of the world.

Assuming the form of a fish, this Raghava in days of yore, became the protector of his devotee Manu and having placed him into a boat protected him till dissolution.

15-16. At the churning of the ocean, when the Mandara mountain had sunk to the bottom of the sea, this foremost of Raghus, in the form of a tortoise bore that mountain on his back.

17. When the earth had gone down the nether regions, at the time of the universal dissolution, this scion of the Raghu race, assumed the form of a boar and balanced it on the point of his tusk.

18. Assuming the form of Narsingha (man-lion), this giver of boons to Prahláda in days of yore, tore with his nails his father Hiranyakshipu who had become the thorn of the world.

19. Seeing her son's kingdom gone, (from the hands of Indra into those of Bálí), the Asura king, solicited by Aditi in days of yore assuming the form of a dwarf man (Vamana), he brought it back by begging it of Bálí. For clearing the earth of vile Kashatriyas who had become the burden of the earth, he became Bhárgava (Parushráma).

20. This very person has now incarnated as Ráma—the lord of the world. He will kill Ravana and other Rákshasas by the million.

21—22. The death of that vile wretch has been ordained only through man. The Lord Harí was propitiated by Dasratha through austerities with the object of becoming his son and therefore he has incarnated as such.

22—23. That very Vishnu is Srí Ráma is for the destruction of Rávana and the rest with Lakshmana as his companion he is to go to the forest to-day. This Sítá is verily the Máyá of Vishnu, the cause of the creation, preservation and destruction of the universe.

24. The king or Kaikeyi is not at all the slightest agent here. The day before Nárada said the same for the purpose of lightening the load of the world.

25. Ráma also said: "I shall go to the forest to morrow." Therefore so far as Ráma is concerned, do you, O foolish men, leave off all anxiety.

26. Those men who, in this world, daily recite the name Ráma, Ráma, for them there is never any fear of death and the like.

27. What fear of pain can there be for that great soul—Ráma by repeating whose name and by no other means there is emancipation in the Kali age.*

28—29. The creator of the world deludes the world through a human form taken under the influence of Máyá. For helping his devotees in their devotion, for the destruction of Rávana, for accomplishing the object of his father the king, he has taken a human form. So saying the great Muni Vámdeva became silent.

30. Those twice born men also on hearing all this and knowing Ráma to be the all pervading Harí, left off the doubt which like a knot had become fastened in their hearts and meditated upon Ráma.

31. Whoever daily meditates upon this mystery of Ráma and Sítá attains to devotion coupled with knowledge of Ráma's nature.

32. This mystery ought to be kept concealed by you who are dear to Ráma. So saying the Brahmana (Vámdeva) went away and those men also knew Ráma to be the supreme being.

33. Then Ráma having entered his father's house unobstructed, went up to Kaikeyi together with his brother and Sítá and said :—

34. O mother, here we three have come in order to go to the forest, where thou wishest us to go. Speedily are we going, let the father order us."

35. Thus addressed Kaikeyi forthwith rose up and gave garments fit for wearing in the forest to Ráma, Lakshmana and Sítá separately.

36. Ráma having left off his clothes put on these garments fit for the forest. Lakshmana also did the same ; not so Sítá who did not know how to use them.

37. Taking the garment in her hand she looked at Ráma shyly. Ráma then took hold of the garment and tied it round her shoulder.

38. On seeing this all the wives of the king wept on every side of the house. Hearing this weeping, Vashishtha angrily warded them off.

49. Said he to Kaikeyi, " Ráma alone was, O vile woman, asked by thee to go to the forest. Why art thou, O wretch, giving these rags to Sítá?

40. " If Sítá follows Ráma out of conjugal devotion, let her go clad in heavenly garments decked with all ornaments.

41. "Let her cheer up Ráma and lighten the troubles of the forest, day and night." Rájá Dasratha then said to Sumantra. " Do thou bring a car.

42—43. " Let these who are dear to the residents of the forest go having mounted the car." So saying and seeing Ráma, Sítá and Lakshmana, the king fell on the ground and wept bathing his face in tears. Sítá mounted the car speedily in sight of Ráma. Ráma also circumambulated his father and mounted it.

44. Lakshmana took two swords, a pair of bows and arrows in quivers and having mounted the car urged the charioteer to drive on.

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*This shows that the Adhyatma is a work of a later origin and when Rama had become defied as the Supreme being.

45—46. "Stop Sumantra, stop," said Rájá Dasratha. "Go on, go on," so urged by Ráma, he drove off. After Ráma had proceeded on, the king became unconscious and fell on the ground.

47. The people of the town, young and old, and virtuous Brahmanas of advanced years, followed the car shouting "stop Ráma, stop."

48. The king then wept for a long time and said to his servants "take me to the house of Ráma's mother Kausalyá speedily.

49. "Let the short time I have to pass in sorrow be passed there. I shall not live long after this, deprived of the company of Ráma."

50. Having entered the house of Kausalyá, the king fell then into a swoon and when brought to consciousness after a long time remained silent.

51—52 Ráma, the lord of the world, having arrived on the banks of the Tamasa river, became happy. There he took no food, but drank water and lived and slept at the foot of a tree with Sítá on his side. There Lakshmana of virtuous soul, who knew what was *dharma*, protected him, bow and arrow in hand together with Sumantra.

53. The people of the town also went there and stood not far off determined to take Ráma back to the town, otherwise to accompany him to the forest.

54. Knowing this to be their resolve, Ráma greatly surprised thought "I shall not go back to the city. Why are these men troubling themselves by accompanying me to the forest."

55. So thinking he said to Sumantra, "We shall go just now, bring my car, O Sumantra."

56. Thus ordered Sumantra yoked the horses to the car and Ráma together with Sítá and Lakshmana speedily mounted it and drove off.

57—58. Having gone a little way towards Ayodhyá, they went off towards the forest. The people not seeing Ráma there in the morning became much distressed. Going by the track of the wheels of the car they went to the town thinking of Ráma together with Sítá day and night.

59. Sumantra also respectfully drove the car speedily. There Ráma and Sítá saw villages full of people.

60—62. He then reached the banks of the Ganges with the Ashrama of Sringávera close by. On seeing the mighty and sacred river Ráma bowed to her, bathed in it with a joyful heart and then that best of Raghus sat at the foot of a Sinshappa tree. Then Guha, having heard from people of the advent of Ráma, was greatly pleased and speedily came there to meet his friend and master. Having brought fruits, honey and flowers with devotion, he placed them before Ráma and prostrated himself to the ground.

63. Ráma lifted him up and forthwith embraced him.

64—67. Asked about his welfare, Guha said to Ráma with folded hands: "Blessed am I to-day, O thou sanctifier of the world, my birth in this life has become fruitful." Having touched thy person I have become very happy, this kingdom of the Nishádas is at thy service, O thou best of Raghus, I am thy servant, dependent upon thee, I shall live. Do thou, O best of Raghus, protect us. Come we will go to our city, do thou sanctify my house. Take thou the fruits and roots which I have collected there for thy sake. Do thou be gracious unto me, I am, O best of gods, thy slave."

68—69. Well pleased Ráma, however, said to him in reply "Do you my friend hear what I say. I shall not enter a town, or village or house for fourteen years. I shall not partake of fruits and roots given by another. Thy kingdom is my kingdom, thou art my dear friend."

70. Having then brought the milk of the fig tree Ráma together with Lakshmana reverently tied his hair into a clot.

Having merely sipped water Ráma, together with Sítá, slept upon a bed of leaves and *kusha* grass with Lakshmaṇa on his side.

72. There he lived as if it were in a palace in the town and slept with the daughter of the king of Videhas by his side as easily as on a soft bed carefully prepared. Then Lakshmaṇa and Guha with bow and arrow in hand protected Ráma and watched him against the attacks of wild beasts.

CHAPTER VI.

The Journey.

1—2. Seeing Ráma sleeping, Guha with tears in his eyes humbly said to Lakshmaṇa :—See brother Raghava who used to sleep on a bed of gold covered with costly clothes and in a lordly mansion, is now sleeping on a bed of *kusha* grass with Sítá on his side.

3. Fate ordained Kaikeyi to be the cause of Ráma's misfortune. Kaikeyi committed this sin following the advice of Man'hrá.

4. Hearing this Lakshmaṇa said to Guha, "Hear O friend! what I say, who is the cause of whose sorrow or of whose happiness?

5. "One's own *karma* done in a past life is the cause of sorrow or happiness.

6. "There is no giver of pain nor of happiness. One gives pain to another this is the idea of the fool. 'I am the doer' this is a fruitless notion. The world is bound by the cord of its past *karma.*

7. "Actions done by one's own self are attributed to friends, companions, the great or the indifferent, hostile, or reconcilers, of contending parties, or relations.

8. "Happiness or sorrow comes to man as the result of his own *karma*, let him, therefore, take what comes and having borne it in a spirit of resignation, remain easy.

9. "I have no desire of enjoyment of objects of sense nor of their disappearance. Let enjoyment come or not come." So thinking at you not be subject to it.

10. In whatever place or time or from whatever cause, one did action good or bad, he is to enjoy it in that time and place and nowhere else.

11. "Enough then of joy or sorrow on the advent of good or evil. That which has been ordained by the Ordainer is unavoidable even by gods and *asuras.*

12. "Man's body which is the product of good and evil actions is subject to pleasure and pain. He is, therefore, always bound by sorrow and happiness.

13. "Sorrow follows joy and joy follows sorrow. Both are unavoidable by emboided creatures like day and night.

14. "There is pleasure in the midst of pain and pain in the midst of pleasure. Both are said to be attached to each other like mud and water.

15. "The wise do not, therefore, with fortitude show joy on occasions of joy nor sorrow on occasions of sorrow, but patiently bear the advent of the pleasurable and the painful and are not deluded, knowing all to be Máyá."

16. As Guha and Lakshmaṇa were talking in this manner, the sky became clear and Ráma having performed his morning ablutions got ready for his journey.

17—18. (Said he to Guha) "Do thou my friend, soon bring a strong boat for me." Hearing this from Ráma, Guha, the chief of the Nishádas,

himself brought a strong and handsome boat and said, "O master, do you, together with Sítá and Lakshmana, ride this boat.

19—20. "I shall myself row this boat across the river heedfully together with my kinsmen." "Very well," said Ráma. He then put Sítá of auspicious appearance into the boat and holding the hand of Guha the undecaying Lord himself stepped into it. Having put the arms and other things, Lakshmana also entered it.

21—23. Guha and his people rowed them across the Ganges. As Jánkí was in the midst of the Ganges she prayed to her, "O Goddess Ganges, salutations to thee! On my return from residence in the forest along with Ráma and Lakshmana, I shall with devotion worship thee with wine, flesh and other offerings." As she was saying so they reached the other bank and got down in order to proceed on.

24. Guha said to Ráma, "I shall, O King of kings go, with thee, do thou give me permission, if thou dost not permit me to do so, I shall give up my life"

25. On hearing this speech of the Nishada, Ráma said to him, "Having lived in the Dandaka forest for fourteen years, I shall come back.

26. "I say this truly, Ráma never speaks an untruth. Having said so and repeatedly embraced Guha his devotee, and cheered him up, Ráma sent him away and he returned home unwillingly.

27. Those three persons also having killed a deer that was fit for sacrifice, cooked it and after having offered it to the gods, ate it and slept soundly that night at the foot of a tree.

28. Then Ráma together with Vaidehi and Lakshmana went to the Áshrama of Bhāradwája and stood outside.

29—30. There seeing a boy he said, "Boy, do you inform the Muni of Ráma, son of Dasratha, together with Sítá and Lakshmana waiting outside the forest."

31. Hearing this the boy forthwith ran up and falling at the feet of the Muni said, "Master, Ráma having come here is standing at the entrance of the forest.

32. "Blessed with good fortune and like unto a god together with his wife and brother he told me, 'do you go and duly inform the Muni Bháradwája of it.'"

33. On hearing this that lord at the Munis Bháradwája forthwith rose up and taking the *argha* offering and water for washing the feet, approached Ráma.

34. Seeing Ráma and having duly worshipped him together with Lakshmana he said, "Do thou lotus eyed Ráma, come into my cottage made of leaves.

35—36. "Do thou come and sanctify it by the dust of thy feet, O scion of the Raghu race."

Having said so and taken both the scions of the Raghu race together with Sítá to the hut he again reverently worshipped them and performed the rites of hospitality (and said) "I have this day, by meeting thee, reached the goal of my ascetism.

37. "I know, Ráma, all thy past history as well as what is to come. I know thee to be the supreme self acting as man under the influence of Máyá.

38—39. "The purpose for which thou hast incarnated at the solicitation of Brahma in days of yore, the purpose for which thy residence in the forest is ordained and all that thou shalt do hereafter, are known to me through light of knowledge acquired by devotion to thee.

"What shall I say after this, O best of the Raghu race. Blessed am I, who see thee, *Kakutstha*, the Purusha beyond Prakriti."

40—41. Having saluted him together with Sítá and Lakshmaṇa said, " we who bear the semblance of Kshatriyas are objects of thy grace, O Brahmaṇa." Having thus spoken to each other, they lived in the company of the Muni for the night.

42. Having got up in the morning, Ráma crossed the Jumna in the company of the children of the Munis. He was shown the way by the Muni who had come to bathe in the river.

43. Thence he went to the Chitrakuta hill where Válmíki had his hermitage.

44—45. Having gone to the Áshrama of Válmíki which was full of Rishís, which was abounded in diverse kinds of deer and birds and was always laden with flowers and fruits, and there having seen Válmíki that best of Munis sitting, Ráma bowed to him together with Lakshmaṇa and Sítá.

46—47. On seeing Ráma, the Lord of Lakshmí and the handsomest of men, with Jánkí and Lakshmaṇa on his side, with the crown of clotted hair on his head, with an appearance like the god of love, with eyes like the lovely lotus, Válmíki forthwith rose up his eyes gaping with wonder.

48. Having embraced Ráma, the abode of supreme bliss, with tears of joy running down his eyes, he reverently worshipped him who is worshipped by the world with *argha* and the rest.

49. Thus worshipped and served with fruits and roots and affectionately cherished by the Muni, Ráma said to Válmíki humbly and with folded hands :

50. " At the command of our father we have come to the Dandaka forest. As you know it what shall we say to be the cause of it. Do you tell me of a place where I could live with comfort.

51. "Together with Sítá I wish to pass some time in that residence." Thus addressed by Raghava, the Muni said with a smile.

52. " Thou art the supreme place of abode of all the worlds. All beings are verily thy places of abode.

NOTE.—As their inner most Self thou art the supreme abode of all as thy outer form the world is thy abode.

53—54. " Thus I have told thee of thy ordinary place of residence. O scion of the Raghu race, as thou hast asked me for a special place of residence along with Sítá, I shall tell thee, O best of Raghus, of what is thy permanent temple. Those who are of a peaceful disposition, who look upon all with equal eye, who cherish no enmity to any creature, who always worship thee alone, their heart is thy temple.

55. " He who having risen above both *dharma* and *adharma* what ought to be done and what ought not to be done, day and night, worships thee alone together with Sítá, even his heart is thy temple of peace.

56 " He who reciting thy *mantra* (holy name) has taken shelter in thee alone, who is free from all pairs of opposites, and who cherishes no avarice, even his heart is thy beautiful temple.

57. " Those who are free from all sense of 'I,' who are contented, who are free from attachment and aversion, who look upon a piece of gold and a piece of stone and clay with equal eye, even their heart is thy temple.

58. " He who has dedicated his mind and intellect to thee, who is always contented, who has relinquished all actions to thee, even his heart is thy beautiful home.

59. " He who does not feel pain on the advent of the painful nor joy on the advent of the pleasurable, who knowing all this to be Máyá, worships thee alone, even his mind is thy abode.

60—61. "He who sees the six changes in the body and not in the self, hunger and thirst, fear and grief as the attributes of the *Prána* and *Buddhi* who is above the vicissitudes of life, his heart is thy home.

NOTE—Six attributes are birth, existence, modification, increase, decrease and destruction. The attributes of the vital air are hunger and thirst and those of the Buddhi are pleasure and pain.

62. "Those who see thee abiding in the cave of the heart as All Intelligence, Truth, Infinity and Unity, as above all effects, as pervading all, as the worshipful object of all, do thou abide in their hearts together with Síta.

63. "Those whose minds have become firm by incessant devotion to thee, those who are always devoted to the service of thy feet, those whose sins have been washed off by recitation of thy name, the lotus of their heart is thy temple of residence along with Sítá.

64. "O Ráma, how can one describe the greatness of thy name and how? It is by the power of that name that I have obtained the status of a Brahmarshi.

65. "In days of yore I lived in the country of the Kirátas and was brought up amongst them. My Brahmaṇa hood was merely through birth and I was always devoted to the practices of a Sudra.

66. "Of an uncontrolled nature, I begot many sons in a Sudra woman. Then having associated with thieves I became a thief in days of yore.

67—68. "Bow and arrow in hand always bent upon the destruction of creatures like Death itself. Once I saw seven Rishis in a great forest. They were resplendent like the fire and the sun. I ran after the whole of their party with the desire of plundering them.

69. "Actuated with the desire of having what they had, I called out to them, 'stop, stop.' Seeing me the Munis enquired of me, 'why art thou following us, O lowest of Brahmaṇas?'

70. "I said to them, 'O great Munis, I have come to take away from you what you have. My many sons and wife are starving.'

71. "For their maintenance I roam about in hills and forests. Then those Munis who were of a controlled nature said to me, 'Do thou go and question thy people as follows:—

72. "'Would each of you become a partaker in the accumulation of sin which is being committed by me day by day.

73—74. "'We shall stop here till thy return after having settled this point.' 'Very well' so saying I went home and asked my sons, wife and the rest what those Munis had told me. They, O best of Raghus! said 'all the sin is thine; we are merely the partakers of the fruit.'

75. "On hearing this I became disgusted and having reflected upon what I had heard, went to the place where those Munis, of hearts full of compassion, were sitting.

76. "By the mere sight of those Munis my internal nature became purified. Then having thrown away my bow and the rest I prostrated myself before them.

77. "Save me, O best of Munis, who am being carried away into the ocean of hell. Then seeing me lying prostrate before them, those best of the Munis said—

78. "'Arise, arise, may good betide thee. The company of the good is always fruitful. We shall impart to thee some instruction whereby thou shalt be saved.' Looking at each other they said, 'This lowest of Brahmanas is a very sinful person.

79. "'He deserves to be discarded by the good, yet as he has sought our protection, he deserves to be portected with care, through instruction of the path of emancipation.'

80. "Having said so, O Ráma ! they inverted the syllables of thy name and told me, 'Do thou always, with a concentrated mind repeat this word—Mará.

81. "'Till our return do thou constanly repeat this word.' Having said so, those Munis, of celestial vision, departed.

82. "As instructed by them I immediately commenced doing what they had said and repeating this word with concentrated mind, I forgot the outside world.

83. "In this way sitting for a long time, unmoved, in one place, free from all attachment, an ant hill became accumulated round me.

84. "Then, at the end of a thousand Yugas, those Rishís came back They said to me, 'come out' on hearing this I forthwith got up.

85—86. "I came out of the ant-hill like the sun out of a mist. Thereupon those Rishís said, 'O great Muni, thou art Válmíki, because thou art born a second time from an ant hill,' so saying those Munis of celestial vision, O chief of the Raghu race, departed.

87—88. "O Ráma ! I became this by the force of thy name. To-day I see thee with Sítá and Lakshmaṇa. On seeing thee, Ráma, of eyes like the lotus, I shall be emancipated of this there is no doubt. Come Ráma, may good betide thee, I shall show thee a place of residence."

89—90. So saying the Rishi of auspicious fortune went with Lakshmana and all his pupils. Having gone to a place between the hill and the Ganges, he selected a suitable site. There Ráma who was the abode of the world built two houses one to the south-east and the other to the north-west and both beautiful to behold.

91. In that superior house Ráma, Sítá and Lakshmaṇa lived like unto gods.

92- Worshipped by Válmíki in the company of the gods and the chiefs of the Rishís, Ráma, together with Sítá and Lakshmaṇa, lived happily like the King of the gods (Indra) with his consort Sachi.

NOTE.—This incident of the transformation of Valmiki from a humble individual into a sage is not mentioned in the Valmiki Ramayana. There in Ayodhya Kanda Chap. 56, Rama meets that sage and the latter duly welcomes and worships him but tells him nothing about his past life. It is probably a later Pauranic tradition. The description of the heart of the good and the pure being, the abode of Rama as the supreme self of all is, however, one of the most beautiful poetic description in the Adhyatma.

CHAPTER VII.

The Death of Dasratha.

1. Sumantra, also having covered his face with a cloth, with eyes full of tears, entered Ayodhyá at sunset.

2. Having placed his car outside, he went to see the king and saluting him with the word "may you be victorious" prostrated himself before him.

3. As Sumantra prostrated himself before him, the king painfully said to him "O Sumantra ! where is Ráma together with Sítá and Lakshmaṇa.

4. "Where didst thou leave Ráma? What message did he give for a sinful being like me ? What did Sítá or Lakshmana tell a cruel man like me?

5. "O Ráma, O thou the source of all good qualities ! O Sítá, of sweet speech! thou dost not see me who am dying and am sunk in the ocean of grief.

6. Thus did the king, sunk in the ocean of sorrow, weep for a long time. Then the minister, with folded hands, said to him who was weeping.

7. "Ráma, Sítá and Lakshmana were carried by me in thy car and they stopped near the city of Sringávera on the banks of the Ganges."

8. Having touched with his hand whatever fruits and other things were brought by Guha in token of affection, he did not partake of them and sent him away.

9. Having, O king, got the milk of the fig tree brought by Guha that scion of the Raghus tied his hair into a crown and said to me :

10. "Tell the king, O Sumantra, let there be no sorrow on my account. I shall enjoy greater happiness in the forest than in Ayodhyá.

11. "Give my salutations to my mother and tell her to leave off grief on my account. Let her comfort the king who is old and sunk in distress."

12. Sítá also, O great king, with tears in her eyes, said to me in accents faltering with grief and casting her eyes on Ráma.

13. "Let my prostrations be to the lotus feet of my father-in-law and mother-in-law, " thus saying Sítá hung down her head weeping.

14. Then all three with tears in their eyes mounted a boat and till they had crossed the Ganges I stood there.

15. "Thence have I come back here in great pain." Then Kausalyá, with eyes, bathed in tears said to the king :

16. "Pleased with her thou gavest boons to thy dear wife Kaikeyi, thou mightest have given the kingdom to her, but why didst thou sent my son ?

17—18 "Having done all this, why dost thou now cry ?" Hearing the speech of Kausalyá, like a wound touched with fire, with eyes again full of tears the king said to her, " I am dying of pain, why art thou paining me further ?

19. ' My life-breaths will depart now, there is no doubt in it. In days of yore for a childish act I was cursed by a Muni.

20. " In former times, bow and arrow in hand I was wandering along the bank of a river in a great forest in search of game.

21. " There, at midnight, a Muni troubled with thirst came to fetch water for his parents who were also pained with thirst. He filled his pitcher with water which made a great noise.

22. " An elephant is drinking water at night," thus thinking I put my arrow to the bow and shot in the direction of the sound.

23. " 'Oh ! I am killed' thus arose there a sound like that of a man. I have done wrong to no one, O lord ! who has killed me ?

24—25. " 'My father and mother are waiting for me in the hope of getting water.' Hearing this cry of a man, agitated with fear I gradually went up to him and said " Master, I am Dasratha, unknowingly have I pierced thee, O Muni ! thou shouldst protect me."

26. " So saying with faltering accents I fell at his feet, then the Muni told me, ' Don't fear, O king.

27. " 'The sin of killing a Brahmana shall not touch thee as I am a Vaishya engaged in austerities. My father and mother who are troubled with hunger and thirst are waiting for me.

28. " 'Dost thou speedily and without thinking of anything else, carry water for them ; otherwise, if my father gets angry, he will reduce thee to ashes.

29. " 'Having given them water and prostrating thyself before them do thou tell them everything. Remove the arrow from my body, I shall give up life from pain.'

30. "Thus addressed by the Muni, I took the shaft out of his body and having taken the pitcher full of water went to the place where the husband and wife were.

31. "Very old, blind and sore with hunger and thirst, they were saying in the night, 'Our son has not yet come with water, what is the cause?

32. "'We, who are old and deserve to be pitied and are troubled with hunger and thirst, have no other refuge but him. Why does our son, who is devoted to us, keep us waiting?'

33. "Thus troubled with anxiety, those two people heard the sound of my footsteps. Then the father said, 'O son! why didst thou delay? Give us water to drink.

34—35. "'Do thou, O son, also drink it.' As they were crying thus, struck with fear I gradually approached them and falling at their feet said in humble tones, 'I am not your son but Dasratha, the king of Ayodhyá.

36. "'I am a sinful being. Devoted to shooting I wandered at night and having stood at some distance from a river heard a sound in water.

37. "'Having heard that sound I shot an arrow in the direction thereof. Then having heard the cry :—"I am killed" terrified I approached the place.

38. "'Seeing a young Muni with a crown of clotted hair lying on the ground, I became terrified and taking hold of his feet said—"Save me, save me."

39. "'Do not fear, there is no fear of Brahmaṇicide to thee. Having given water to my parents do thou prostrate thyself before them and beg for thy life.'

40. "'Thus directed by the Muni, here have I his slayer come; do you who are merciful protect me, I seek your protection.'

41. "Hearing this in great sorrow they wept and grieved over their son and falling on the ground said to me, 'Do thou carry us to the place where our son is, do not delay.'

42. "Then I carried the aged husband and wife to the place where their son was. There having touched him with their hands, they wept profusely.

43. "'Oh! alas! Oh, son! Oh son! thus crying they said, 'give us water, why dost thou not give us water?'

44. "Then they told me 'speedily prepare a funeral pyre for us, O king.' I immediately prepared the pyre and placed in it all three and applied the fire and reduced to ashes they went to heaven.

45. "There the old father told me, 'thou shalt be like this. Thou shalt meet thy death in this manner grieving over thy son thus I say.'

46. "That time at which the curse of the Muni, which cannot be warded off and shall bear fruit, has now come for me." So saying king Dasratha, greatly agitated with sorrow, wept.

47. "O Ráma! O son! O Sítá! O Lakshmaṇa! mine of all good qualities, through separation from thee I am meeting my death caused by Kaikeyi."

48—49. So saying Dasratha gave up his life-breaths and went to heaven. Kausalyá, Sumitrá and other ladies of the royal household cried and wept, beating their breasts. In the morning Vashishtha surrounded by all the ministers went to the palace.

50. Having placed the body of Dasratha in a vessel full of oil, he said to messengers to go speedily on horse back to the city of Yudhájita.

51. "There the lord Bharata of good fortune together with Satrughana is residing, tell him to come at once by my order.

52. "Let him see the king and Kaikeyi in Ayodhyá." Thus ordered the messengers speedily went to the maternal uncle of Bharata.

53—54. Having prostrated themselves before Yudhájíta they said to Bharata and his brother, "O king, Vashishtha has ordered thus "let Bharata and his brother speedily and without thinking of anything else come to Ayodhyá."

55. Thus ordered and directed by his preceptor agitated with fear Bharata, together with his brother and the messengers, speedily came to Ayodhyá

56. Some misfortune has overtaken either the king or Raghava. Thus troubled with anxiety, he went to the town. It was bereft of good fortune and devoid of crowds of people.

57—58. Seeing the place without auspicious gatherings he became troubled with anxiety. Then having entered the royal palace which was shorn of kingly splendour, he saw Kaikeyi sitting alone on a seat. Reverentially he prostrated himself at the feet of his mother.

59. Seeing Bharata arrived Kaikeyi, agitated with love, rose up and having lifted him up forthwith placed him on her lap.

60. Having smelt him on the forehead, she enquired of the welfare of her family, "Are my father, mother and brother of auspicious fortune well?

61—62. "It is well that I see thee, O son, healthy"—thus addressed by his mother, Bharata with senses agitated and mind troubled with grief said to his mother "O mother, where is my father? Thou art here alone.

63. "Without thee my father used never to remain alone. Now he is not seen here, say where he is.

64. "Not seeing my father to day, I am troubled with fear and pain." Then Kaikeyi said to her son, "Why shouldst thou trouble thyself, O sinless one?

65. "That goal which is reached by the pious and the performers of Ashwamedha and other sacrifices, that thy father has attained this day, O thou dutiful son."

66. On hearing this, sunk in sorrow Bharata fell on the ground saying, "Alas! father! where art thou gone, leaving me sunk in this ocean of sin?

67—68. "Without making me over to king Ráma where art thou gone?" As he was thus weeping and lying on the ground with hair dishevelled, Kaikeyi lifted him up and having wiped off his eyes said, "Comfort thyself, may good betide thee, I have arranged for everything."

69. To her Bharata said, "What did my father say when he was dying?" The Queen Kaikeyi fearlessly replied :

70. "O Ráma! O Ráma! O Sítá! O Lakshmaṇa!" thus crying for a long time thy father went to heaven leaving off the body.

71. To her Bharata said, "Why is it, O mother, that Ráma, Lakshmaṇa or Sítá was not near him at the time? Where have they gone?"

72. Kaikeyi said, "Thy father had made perparations for installing Ráma as heir-apparent. Then for having the kingdom given to thee I threw obstacles in his way.

73—74. "The king who was desirous of giving boons had given me two boons in former days. By one of those I asked him to give the kingdom to thee and by the other residence in the forest with the vows of a Muni for Ráma.

75. "Devoted to truth the king having given the kingdom to thee sent Ráma away to the forest.

76. "Sítá also following the duties of a wife accompanied Ráma. Showing his fraternal affection Lakshmaṇa also followed him.

77. "After they had all gone to the forest the Rájá thinking of them alone and crying—' Ráma! Ráma !' died."

78. Thus addressed by his mother, like a tree struck by lightning Bharata fell on the ground senseless. Seeing him in this condition, Kaikeyi greatly agitated again said," Son, why dost thou grieve?

79. "Having got this mighty kingdom what occasion is there for sorrow?" As she was saying this Bharata eyed his mother as if going to scorch her.

80—81. "Thou art not worthy of being spoken to. O vile, sinful woman, killer of thy husband. ! O wretched woman, ! having been born of thy womb, I have become sinful to-day. I shall enter the fire or take poison or shall kill myself with a sword and go to the regions of the dead. Thou, O wretched woman, destroyer of thy husband, shalt go to hell."

82. Having thus reproached Kaikeyi, Bharata went to the house of Kausalyá. On seeing him she also wept profusely.

83—84. Falling at her feet Bharata also wept. Having embraced him the good and auspicious mother of Ráma, who had become lean and extremely dejected in appearance said with tears in her eyes, "O son, after thou hast gone away all this came to pass. What thy mother has said thou hast heard."

85. "My son Rámachandra, together with his wife and Lakshmaṇa, clad in rags and with hair bound into knots, has gone to the forest leaving me sunk in this ocean of sorrow.

86. "O Ráma, O my lord of the Raghu race, even though thou hast incarnated in me as the supreme self, yet sorrow does not leave me, surely fate is here supreme—this is my belief."

87. Thus seeing her crying and greatly distressed, Bharata taking hold of Kausalyá's feet said, "Mother ! listen to what I say.

88—89. "Whatever was done by Kaikeyi at the time of the installation of Ráma or whatever else took place, if I knew of it and instigated her, let the sin of a hundred Brahmanicides attach to me.

90. "If I knew of it, let the sin of killing Vashishtha together with Arundhati with a sword attach to me." Having taken this oath Bharata wept.

91—92. Kausalyá having embraced him said, "Son, I know it, do not grieve." During this interval, hearing of the arrival of Bharata Vashishtha together with the other ministers went to the king's palace. There seeing Bharata weeping he said respectfully:

93 94. "The old king Dasratha, who was wise and of unfailing courage having enjoyed all the felicities of mortals and performed Ashwamedha and other sacrifices with large gifts and got Hari as his son in the person of Ráma, has gone to heaven and shares the seat of the king of the gods.

95. "Unworthy to be grieved at and deserving to attain emancipation, thou art uselessly grieving over for him. The Átmá is eternal, unchangeable, pure and free from birth and death.

96. "The body is non-intelligent, liable to death, impure and destructible. Thus thinking there is no occasion at all for sorrow.

97. "If a father or a son has come under the sway of death, then it is the foolish who grieve for either by beating the body.

98. "In this world which is devoid of substance separation from a desired object is for the wise a source of non-attachment and the giver of peace and happiness.

99. "When every one who is born in this world attains to death, then death is unavoidable for all embodied creatures.

100. "Appearance and disappearance of embodied creatures are due to their past *Karma*, knowing this, why should even he who is not wise grieve over departed relations.

101. "Millions of Brahmaṇas have disappeared, many a cycle of creation has gone, oceans have dried up, what reliance can be placed on a momentary existence?

102 "Like a drop of water attaching to a leaf shaken by the wind, unstable is the period of man's life, even there is thus always a body for the Átmá, before time it leaves him, what reliance canst thou place upon it.

103. "The *Jíva* has attained to this body by actions done in past lives, with actions done in this body he attains to another body.

104 "As one leaves an old house and goes to live in a new one, even so the *Jíva* leaves an old body and goes to live in a new one.

105. "When the *Jíva* thus goes on for ever and ever what occasion is there for sorrow. The Átmá never dies nor is born nor is subject to increase.

106—107. "Free from the six conditions,* unlimited, truth, and intelligence itself, the very embodiment of bliss, the witness of the *Buddhi* (Intellect) and the rest, free from dissolution, one without a second, the Supreme Átmá is ever homogenous—knowing it, to be thus with firm faith, do thou leave off sorrow and do thy duty.

108. "Having taken the body of thy father out of the oil vessel with the aid of the ministers, do thou, O protector of the family, perform along with us what is ordained in the Shástras."

109. Thus aroused by his preceptor Bharata gave up all sorrow, the product of nescience and did all that was ordained.

110. Having acted according to the directions of the preceptor and following the dictates of scriptures, he duly committed the body of his sire after having duly purified it, to the sacred fire.

111. On the eleventh day according to the rules of the scriptures, he fed hundreds of thousands of Brahmaṇas who were well versed in the Veda.

112. In the name of his father he gave much wealth, thousands of cows, villages, jewels and clothes to Brahmaṇas.

113. Then he lived thinking of Ráma alone surrounded by Vashishtha, his brother and his ministers.

114. "Ráma has gone to the forest together with the daughter of Janaka and Lakshmaṇa. The very sight of my mother who is a monster is scorching my heart. This day with a firm heart to the forest I shall go, throwing away the kingdom, and there constantly gratify my eyes with looking at the smiling faces of Ráma and Sítá."

CHAPTER VIII.

(*Bharata's resolve.*)

1. Srí Mahádeva said :—The Lord Vashishtha then surrounded by the Munis and the ministers entered the royal assembly which was like an assembly of the gods.

2. Seated on a seat, like the four-faced creator (Brahma) he caused Bharata to be brought and seated there together with his brother.

*NOTE.—The six conditions of the body are (1) existence, (2) birth, (3) growth, (4) change, (5) decay, and (6) death.

3. Unto him the scorcher of foes, Vashishtha said the following suited to time and occasion, " My child, by thy father's command we shall to-day instal thee as king.

4. " O, Bull amongst men, for thy sake Kaikeyi asked for the kingdom and Dasratha, truthful to his promise, has given it to thee.

5. " Let thy installation be performed to-day by the Munis according to the *mantras*," Hearing this Bharata said, " What have I to do with the kingdom, O Muni?

6. " Ráma is our Lord and king. We are verily his servants. To-morrow morning we shall go to bring Ráma back forthwith.

7. " I, you and the mothers, but not the monstress Kaikeyi shall go. I shall just now kill Kaikeyi who is only a mother to me in name.

8—9. " But that chief among the Raghus shall not tolerate me the killer of a woman. Therefore, to-morrow I shall go on foot to the Dandaka forest with Satrughana. You may come or not as you please.

10. " Just as Ráma went to the forest clad in barks, so I shall go. There eating fruits and roots together with Satrughana, sleeping on the ground and wearing matted hair I shall stay till Ráma's return."

11. Having thus resolved Bharata became silent. " Very good, very good," said all who were present. They all became pleased and praised him.

12. Then in the morning the whole of the army together with horses and elephants at the command of Sumantra followed Bharata as he was going to Ráma.

13. " Kausalyá and the other royal ladies, Vashishtha and other Brahmaṇas also followed, covering the ground backwards and forwards and on all sides.

14. Having arrived at the city of Sringávera on the banks of the Ganges, the mighty army rested by the command of Satrughana.

15. Hearing of the arrival of Bharata Guha suspecting his intentions said :

16—17. " Is he coming with such large army with the intention of doing evil to Ráma? Without knowing what is in his heart? Let me go and know his mind. If it is pure, he will cross the Ganges. If not, do you my kinsmen pull the boat and stand keeping watch on all sides and be on the alert."

18—21. Having thus directed his men Guha went to meet Bharata taking with him numerous presents of diverse description and accompanied with his kinsmen who were armed with diverse weapons. Having placed all the presents before Bharata and seeing him of a dark hue sitting with his brother and ministers wearing garments like those of the Munis and a crown of matted hair, thinking of Ráma alone and uttering " Ráma, Ráma " he bent himself to the ground and said, " I am Guha."

22. Speedily lifting him up and embracing him with due honour Bharata asked Guha about his welfare and quietly said to him as a friend.

23. " My brother, thou camest in contact with Ráma and sat with him here. Thou wast embraced by him of pure soul with tears in his eyes.

24. " Blessed art thou, fortunate art thou, that thou wast spoken to by the lotus-eyed Ráma, Sítá and Lakshmaṇa.

25. " Where didst thou see Ráma, there take me, O thou of truthful resolve, where Ráma slept with Sítá show that place to me.

26—27. " Thou art very dear to Ráma, devoted to him art thou, fortunate art thou," thus thinking and thinking of Ráma, with tears in his eyes, Bharata went in the company of Guha to the place where Ráma had rested for the night and saw the bed of *Kusha* grass on which he had slept.

28. It bore marks of having come in contact with the ornaments of Sítá and was impressed with the impression of her head jewel. With his heart burning with grief Bharata moaned as follows :—

29—30. "O, how did that delicate lady Sítá, the daughter of Janaka; who used to sleep in a palace on a bed of gems covered with soft coverlets, slept with Ráma on a bed of *Kushá* grass. Here Sítá slept with Ráma suffering pain for my fault.

31. "Fie on me! that I having been born of the sinful Kaikeyi, have become sinful. This trouble has been caused to Ráma, the supreme self, on my account.

32. "O blessed is the incarnation of Lakshmana of great soul who with a cheerful heart always follows Ráma even in a forest.

33. "Should I become the slave of slave of those who are the servants of Ráma, then blessed shall be my life on earth, in this there is no doubt.

34. "O brother! if thou knowest tell me all where Ráma resides. There I shall go to bring him back forthwith."

35—36 Guha knowing his pure heart said to him with affection, "O Lord! blessed art thou that thou hast such devotion to the lotus-eyed Ráma as well as to Sítá and Lakshmana.

37. "Near the hills of Chitrakuta, not far from the Mandákini, in the Áshrama of the Munis the Lord Ráma resides happily with his brother and wife amidst the wealth of flowers and fruits.

38—39. "There we shall go forthwith. Thou shouldst cross the Ganges" Having said so he immediately went and brought five hundred boats for the crossing of the great river Ganges by the army.

40. Guha himself rowed the royal boat having put there Bharata, Satrughana and the mother of Ráma. Vashishtha and the other royal ladies together with Kaikeyi were put into another boat.

41. Having crossed the Ganges Bharata went speedily towards the Áshrama of Bháradwája. Having put his large army at some distance from the Áshrama, Bharata together with his brother went inside.

42. Seeing the Muni sitting in that Áshrama like a blazing fire, Bharata reverently prostrated himself before him.

43. Knowing him to be the son of Dasratha, that Chief of the Munis affectionately received him with honour and enquired of his welfare. Seeing him with matted locks and clad in barks he said :—

44. "It is time for thee to rule a kingdom, why are these barks, etc., on thy person? Why hast thou come to the forest, the abode of the Munis?"

45. Hearing this speech of Bháradwája, Bharata, with tears in his eyes, said—"Thou, O Lord, residest in the heart of every creature, therefore thou knowest all.

46—47. "Yet as thou hast asked this of me, this is thy grace. Of what was done by Kaikeyi in order to deprive Ráma of the kingdom as well as of his banishment in the forest I know nothing. These thy two feet, O great Muni, are my witness."

48. Having said so and with a mind full of distress Bharata touched the two feet of the Muni and said—"O Lord, thou shouldst know whether I am pure or impure.

49. "When Ráma is the king, what have I, O Master, to do with the kingdom? I am, O great Muni, always the servant of Ráma Chandra.

50—51. "Therefore, O great Muni, having approached the feet of Ráma and prostrated myself and having brought together things necessary for his installation, I shall instal him with the aid of Vashishtha and the people. I shall then carry him, the Lord of Ráma, to Ayodhyá and serve him like a humble slave."

52. Hearing these words of Bharata the Muni embraced him, smelt him on the forehead and praised him in amazement.

53. "My child, I had known all this that was to be with the eye of knowledge. Do not grieve, thou art devoted to the auspicious Ráma, even more than Lakshmaṇa.

54. "I wish to entertain thee together with thy army, O thou sinless one. To-day having, together with the army, partaken of my fare thou shalt go to-morrow to Ráma."

55. "Just as you order," said Bharata. Bháradwája then having touched water sat silently in his sacrificial chamber.

56. That Muni who was the giver of desires thought of the Kamdhenu (cow which yielded all desired objects). That cow, the giver of desires, yielded for every body every heavenly object which he desired.*

57. All that was wished for by Bharata and his army rained in such profusion that they were all satiated.

58. Having first worshipped Vashishtha according to the rules laid down in the Shástras, that King of the Yogis then entertained Bharata and his army.

59. Having lived in that Áshrama which was like unto heaven for one day, Bharata together with his brother saluted the *rishi* next morning and having obtained his permission went to Ráma.

60—61. Having arrived at Chitrakuta, and placed his army at a distance, Bharata desirous of seeing Ráma went together with Satrughana, Sumantra and Guha.

62. Having searched the assemblage of all the Munis he came back without finding the residence of Ráma. Then he asked of the assemblage of Rishís, "Where does that chief of the Raghus together with Sítá and Lakshmaṇa live?"

63. They said, "Behind the hill on the banks of the Ganges in a lonely spot, is the hermitage of Ráma beautifully surrounded with trees.

64. Mangoes, jack trees, plantains, Champakas, Kovidars and Punnags of large dimensions laden with fruit are there."

65. Thus shown the way by the Munis Bharata together with his ministers, joyfully went to the hermitage of the chief of the Raghus.

66. From a distance he saw the house of Ráma which was resplendent, full of auspicious signs surrounded by Munis. In that blessed house hung on a tree were seen the barks and skins of Ráma.

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* In the Valmiki Ramayana, the entertainment of Bharata and his army by Bharadwaja forms the subject of highly poetical description. As soon as the Muni thought of entertaining the army cool and fragrant breezes blew, light showers fell from the heavens and flowers rained from the sky, Gandharvas and Apsaras began to dance and sing. On all sides of the camp stately houses furnished with every comfort and surrounded with trees and plants appeared. Horses and elephants, stables and palaces full of every royal luxury sprung up on every side. A kingly throne surrounded with slaves and carriers of chamar and chattra appeared. Bharata reverently circumambulated it and sat near the place reserved for ministers. Then in front of Bharata flowed a stream of milk and several thousands of women carrying presents of description appeared. They were followed by Narada and other celestial Rishis with their Vinas and other instruments. Each one ate, drank and enjoyed himself to his hearts' content so much so that they said, "We shall not go either to Ayodhya or to Rama to the Dandaka forest. Let Bharata and Rama be happy. We shall remain where we are."

CHAPTER IX.

(Rama's refusal.)

1—2. Then having cheerfully reached the hermitage sanctified by the feet of Sítá and Ráma and beautiful to behold, Bharata saw on all sides the auspicious marks of Ráma's feet with signs of the thunderbolt, the goad, the lotusflower and the flag. Seeing those auspicious marks, Bharata and his brother bowed before them.

3. "Oh! How blessed I am that I see these grounds bearing the marks of Ráma's lotus feet, whose dust is always sought after by Brahma and the other gods in the Vedas."

4. Thus immersed in the wonderful ocean of Ráma's love, with his mind directed towards him alone, his breast bathed in tears of joy, he gradually approached the abode of Harí.

5. There he saw the Lord of the Raghus with eyes black like the blade of the *durba* grass, a crown of matted hair on the head, new barks on his person, and a cheerful face shining like the rising sun.

6. He was looking at the auspicious daughter of Janaka. His lotus feet were worshipped by the son of Sumitrá. Then Bharata ran up towards the chief of the Raghus and speedily embraced his feet with joy.

7. Ráma, of long arms, speedily drew him towards himself and bathed him with tears of joy and placing him on his lap embraced him again and again.

8. Then all the mothers of Ráma speedily came up, longing to see him like thirsty cows running after water.

9. Ráma seeing his mother speedily got up and bowed at her feet. She also greatly distressed embraced him with tears.

10—11. The scion of the Raghu race then bowed to his other mothers. Then seeing Vashishtha, that Bull amongst the Munis, he prostrated himself before him and said again and again, "Blessed am I to-day by seeing you." Having seated all according to their positions he said the same to them.

12—13. He then enquired. "Is my father well? What message did he send me in distress?" Then Vashishtha said, "O scion of the Raghu race! thy father with his heart burning from separation from thee and thinking of thee died saying—Ráma! Ráma! Sítá! Lakshmaṇa!"

14. Hearing the speech of his Guru which was greatly piercing to the ear, Ráma said, "O! I am gone!" and weeping fell on the ground together with Lakshmaṇa.

15 Then all the mothers and all others present wept. Ráma said, "O father! O ocean of mercy! Where hast thou gone leaving me.

16. "Friendless am I, O thou of mighty arms! Who shall fondle me hereafter?" Sítá and Lakshmaṇa also wept much.

17—18. Vashishtha pacified their sorrow with consoling speeches. Then they went to the Mandákini and having freed themselves from all trouble, bathed there and all gave oblations of water to the king, who was desirous of receiving them.

19. Ráma together with Lakshmaṇa then made *pindás* (balls) of the fruit of the *ingodi* tree and *pinyak*, mixed with honey and said, "O father, that which we eat, that according to the *Srutis* we offer thee. This is thy food."

20. Then with eyes full of tears of sorrow they again bathed and returned home; they all wept much and having bathed went to the Áshrama.

21—22. All of them observed a fast that day. The next morning having bathed in the clear waters of the Mandákini as Ráma was sitting Bharata said to him, " O Ráma ! Ráma of great fortune, do thou instal thyself.

23. " Do thou protect the ancestral kingdom which is thine. Thou art like a father unto me. It is the duty of the Khshatriyas to protect the people.

24. " Having celebrated diverse sacrifices and begotten sons for the continuation of the race and placed thy son on the throne, thou shalt go to the forest.

25 " This is not the time for thee to live in the forest. Be thou gracious unto me. Whatever evil has been done by my mother thou shouldst not think of it. Do thou protect us."

26. So saying Bharata placed his head with devotion at the feet of his brother Ráma and prostrated himself on the ground before him.

27. The scion of the Raghu race then speedily lifted him up with affection, placed him upon his lap and slowly, with tears in his eyes, said—

28—29. " My child, listen to what I say. What thou hast said is right, but my father said to me ' come back to the city after having lived in the Dandaka forest for fourteen years. I have given this kingdom now to Bharata.'

30. " Therefore the father has clearly given the kingdom to thee and me he has given the kingdom of the Dandaka forest.

31—32. " We should, therefore, heedfully carry out our father's command. He who having disobeyed his father's command goes his own way, is verily dead though living and after death goes to hell. Do thou, therefore, protect the kingdom. We shall protect the Dandaka forest."

33. Bharata however said to Ráma, " If overpowered with love and of a foolish disposition, conquered by a woman and bereft of intellect, the father says anything, it should not be taken as truth, just as a wise man will not take a fool's words to be true."

34. Ráma said, " Neither conquered by a woman nor under the influence of love did the father say anything, nor was he a fool ; what he had formerly promised he carried it out for fear of acting untruthfully.

35. " To the great the fear of untruth is greater than even that of hell. I shall observe my father's promise made to Kaikeyi.

36. " Being of the Raghu race, how can I act untruthfully ?" Hearing this from Ráma, Bharata said—

37. " I shall likewise live in the forest clad in barks and rags. For fourteen years do you protect the kingdom as suits you."

38. Ráma said, " The father gave the kingdom to thee and the forest to me. If I act otherwise then I shall be acting untruthfully as I said before."

39. Bharata said, " I shall also live into the forest and serve thee like Lakshmaṇa, otherwise I shall relinquish all food till I give up the body."

40. Having made this resolve and spread the *Kusha* grass in the sun and firmly bent upon carrying out his wish, Bharata sat facing the east.

41. Seeing this attitude of Bharata, Ráma greatly astonished cast a significant glance at his Guru.

42. Then as he was alone Vashishtha, that chief of the sages, said to Bharata, " My child listen to these secret words of mine which are well thought out.

43. "Ráma, who is Náráyaṇa himself, has, at the request of Brahma in days of yore, incarnated himself as the son of Dasratha for the purpose of killing Rávaṇa.

44. "Sítá, the daughter of Janaka, is the incarnation of Yoga Máyá, Lakshmaṇa, who always follows Ráma, is the incarnation of Sesa.

45—46. "They shall go to kill Rávaṇa, there is no doubt in this. The giving of boons to Kaikeyi, the harsh speeches and the rest were all ordained by the gods; otherwise how could one say so? Therefore, do thou, Oh my son, not insist upon the return of Ráma.

47. "Do thou return to Ayodhyá with thy army and thy brother. Ráma will soon come back after having killed Rávaṇa together with all his family."

48. Having heard this speech of his Guru, Bharata, struck with amazement, went to Ráma with eyes full of wonder and said—

49. "O great king give me the two worshipped sandals of thy feet for ruling the kingdom. I shall serve them till thy return."

50. So saying Bharata placed two heavenly sandals at the feet of Ráma who affectionately gave them to Bharata.

51. Taking the two heavenly sandals of Ráma which were studded with gems, Bharata circumambulated him and again and again bowed to him.

52—53. In accents faltering with devotion Bharata said to him, "If on the first day after the expiry of fourteen years, thou, O Ráma! dost not return, I shall enter the fire." "Very well," said Ráma, and sent Bharata away.

54 The wise Bharata together with his army, the sage Vashishtha, his brother Satrughana and his mothers prepared to leave the place.

55—56. As Ráma was alone, Kaikeyi said to him with folded hands and tears in her eyes, "I, of sinful intellect, under the influence of delusion, deprived thee, O Ráma, of thy kingdom, do thou forgive my wickedness. The good are always of a forgiving nature.

57. "Thou art Vishnu himself, the unmanifest, the eternal Supreme self. Through thy Máyá thou deludest the world by taking a human form. Incited by thee, man does good or evil acts.

58—59. "All this world is subject to thee It is never free, what can it do? Just as marionettes dance at the wish of the showman who is behind the scene, so does this Máyá, which assumes various forms, dance as thou wishest.

60. "Prompted by thee who wast actuated by the desire of doing the work of the gods, I did a sinful act from a sinful heart. To-day I have come to know thee who is beyond the ken of the gods themselves.

61—62. "O thou master of the world, O Eternal Lord, do thou protect me. Salutations to thee. Do thou cut asunder the knot of affection for sons, wealth and the rest by the bright sword of knowledge of thy own self. I take refuge in thee"

63—64. Hearing this speech of Kaikeyi, Ráma said with a smile, "O auspicious lady, what thou sayest is true. There is no untruth in it. The goddess of speech prompted by me alone came out of thy mouth for the purpose of doing the work of the gods. There is no fault of thine in it. Do thou go back worshipping me day and night in thy heart.

65—66. "Without affection for anything any where, thou shalt, by devotion unto me, be emancipated before long. To my eyes all beings are equal wherever they be. Friends and foes are the same to me who am the maker of them all. I cherish those who love me.

67. "Deluded by my Máyá men take me to be a human being subject to pleasure and pain, not knowing my real nature. It is by good fortune that a knowledge of my real self, which destroys all sin, has arisen in thee.

68--69. "Remembering me do thou live in thy palace, thus thou shalt not be affected by *Karma*." Thus addressed Kaikeyi, having with love and amazement circumambulated Ráma and prostrated herself a hundred times, cheerfully went home.

70. Bharata also with his ministers, mothers and preceptor speedily returned to Ayodhyá, thinking of Ráma.

71. Having established all the subjects of the kingdom according to rule in the towns and provinces of Ayodhyá, the wise Bharata himself went to Nandgráma.

72. There having installed the sandals of Ráma on the throne, he devoutly worshipped them as if they were Ráma himself with flowers, rice and other kingly presents day by day in a regular manner.

73—74. Living on fruits and roots, with his senses under control, wearing matted locks and barks, sleeping on the ground like a Brahmachári, together with Satrughana, Bharata of the Raghu race did all the required work of the kingdom after having duly dedicated it to those two sandals of Ráma.

75. Counting the days and anxious for the return of Ráma, there he remained with his mind directed towards him like a veritable Muni.

76. Ráma also lived for some time on the Chitrakuta hill surrounded by the Munis in the company of Sítá and Lakshmaṇa.

77. People of the town having come to know of Ráma living in Chitrakuta together with Sítá and Lakshmaṇa, always came there desirous of seeing him.

78. Seeing that concourse of people Ráma left that hill in order to proceed to the Dandaka forest thinking of the work in hand.

79. Together with Sítá and Lakshmana he went to the holy A'shrama of Attri which was every where full of peace and free from the concourse of people.

80. Having gone there he prostrated himself before the Muni who was illuminating the whole of that forest of ascetics with his splendour and said, "I am Ráma, I bow unto thee.

81. "By my father's command I have come to the Dandaka forest for the ostensible purpose of living in the forest. Blessed am I in having a sight of thee."

82. Hearing the speech of Ráma and knowing him to be the Lord Hari, the Muni duly worshipped him with devotion.

83 - 84. Having done the rites of hospitality with the roots and fruits of the forest, the Muni well pleased, said to that best of Raghus who was seated before him with Sítá and Lakshmaṇa, "My wife who is very old and who is well-known as Anusuyá, who is the knower and lover of *dharma*, has been practising asceticism for a long time.

85—86. "She is sitting inside, let Sítá, O Destroyer of foes, see her." "Very well." Ráma, of eyes like the lotus, then said to Jánakí, "Do thou go to the lady and having made thy reverence to her, do thou, O auspicious one, speedily come back." "Very well," said Sítá, and did as she was told by Ráma.

87—88. Seeing Sítá prostrated before herself with a cheerful heart Anusuyá embraced her and saying with affection, "My child Sítá" and actuated with devotion gave her a pair of celestial earrings made by Vishwakarma himself, as well as a pair of pure silks.

69. That lady of auspicious appearance also gave Sitá a heavenly ungent saying, "By this ungent, O thou of face like the lotus, beauty shall never leave relinquish thee.

90. "O Jánakí, observing thy conjugal duty, do thou always follow Ráma. Let Raghava safely return home together with thee."

91. Having according to rites feasted Ráma together with Sítá and Lakshmaṇa, with folded hands she said to him.

92. "O Ráma having thy self created the worlds and for the protection thereof established gods, men, the lower creatures and the rest, thou takest various forms, yet art unaffected by the attributes of the body. Even Máyá, which deludes all, fears thee."

Thus ends the Ayodhyá Kánda of the Adhyátma Rámáyaṇa consisting of 9 chapters and 700 verses.

Om Tat Sat.

THE ARANYA KAND.

CHAPTER I.

(The death of Virádha.)

1. Srí Mahádeva said :—Having lived there for the rest of the day Ráma, the scion of the Raghu race, bathed in the morning and having bidden adieu to the Rishí prepared to set out on his journey.

2. Said he :—" O Muni, we shall all go to the Dandaka forest which is graced by crowds of Munis. Do thou give us permission.

3—4. " Thou shouldst order one of thy disciples to show us the way." Hearing this speech of Ráma, Rishí Attri of great fame smiled and said to that best of the Raghus, " O Ráma, O Ráma, O thou refuge of the gods, thou art the shower of the way to all, who can be the shower of the way to thee ? Yet as thou followest the ways of the world, they will show thee the way."

5. Then having ordered his pupils the Rishí accompanied Ráma for some distance and sent back by him with love returned home.

6. Having gone for a *kosa* they saw a great river. Ráma, of eyes like the lotus, then said to the pupils of Attrí:

7. " Is there any means of crossing this river?" They said, " O Raghunandan, there is a strong boat here.

8—9. " We shall ferry you immediately across the river." Then having placed Sítá, Ráma and Lakshmaṇa into the boat, those young Munis ferried them across in a moment and worshipped by Ráma returned to the Ashrama of Attrí.

10. They then entered a dense forest resounding with the sound of *Jhillies*, full of herds of deer of diverse description, fearful on account of lions and tigers, the haunt of Rákhshasas capable of assuming various forms and such as made the hair stand on end.

11—13. Having entered that dreadful forest Ráma said to Lakshmaṇa, " Hence forward thou shouldst go with me carefully. Having strung my bow with arrow in hand I shall go forward, thou shouldst follow me bow in hand. Between us shall go Sítá like Máyá between the supreme and the embodied selfs.

14. " Keep thy eyes every where. There is great fear of Rákshasas in the Dandaka forest. So I have heard, O thou conqueror of foes."

15—16. Thus speaking to each other they went for one and a half *Yojana*. There they saw a lake full of Kallhars, Kumundas, Utpalas and lotuses. It was graced with cool water. Having gone to it and drunk its pure water, they rested on its banks for a while under the cool shade of trees.

17—18. Then they saw coming towards them a great figure of terrific appearance with fearful jaws, terrible mouth and frightening every one by his roarings. On his left shoulder was placed a lance which had pierced many a human being.

19. He was the eater of elephants, tigers and buffaloes of the forest. Having put his string to the bow Ráma said to Lakshamaṇa.

20. "See, brother, here is coming towards us a Rákhshasa of a huge body. He is the giver of fear to the timid.

21. "With thy bow and arrow ready, do thou stand. Do not fear, O daughter of Janaka." So saying Ráma stood bow and arrow in hand, firm like a rock.

22. The Rákhshasa seeing the lord of Ráma together with Lakshmaṇa and Jánakí laughed grimly and said in a fearful tone.

23. "Who are you carrying bows and quivers, wearing matted locks and barks, just like Munis, youngsters accompanied with a woman and full of conceit?

24. "You are handsome to behold and look as if you were just entering my mouth to feed upon. Why have you come to this forest the residence of serpents?"

25. Hearing this speech of the Rákhshasa, Ráma said to him with a smile, "I am Ráma and this is my honored brother Lakshmaṇa.

26. "This is Sítá, my wife, dearer to me than my life. We have come here by our father's command to teach a lesson to beings like thee."

27. Hearing these words of Ráma, the Rákhshasa uttered a grim laugh and opening his mouth and speedily holding the spear in his hands said—

28. "O Ráma thou dost not know me who am Virádha known throughout the world; for fear of me all the Munis have left this forest and gone away.

29. "If you wish to live here, then leaving Sítá and throwing away your arms you run away, otherwise I shall speedily eat all of you up."

30. So saying the Rákhshasa ran to take Sítá away. But Ráma smilingly cut his arms with his arrows.

31—32. Then burning with anger and opening wide his grim mouth he ran towards Ráma, but as he was coming up, Ráma cut his two feet. A wonderful sight was it.

33—34. Then like a serpent he fell down to swallow Ráma up, but the latter cut his head with a crescent-shaped arrow. Bathed in blood he fell on the ground, then Ráma embraced Sítá and all praised that best of Raghus.

35. Then in the heavens beat the celestial drums of the hosts of gods. Apsarás danced merrily and Gandharvas and Kinnaras sang.

36. Then from the body of Virádha emerged a beautiful being resplendent with splendid garments, wearing costly jewels and necklets and stood before them like the sun in the heavens.

37. Having bowed to Ráma, the remover of the sorrows of his devotees, the pacifier of the current of ocean of the world, and the mine of forgiveness, that wise person again and again prostrated himself cheerfully before the saviour of all miseries.

38. Virádha said, "O Ráma, of eyes like the lotus leaf, I am a Vidyádhara, of resplendent form cursed in days of yore by the Rishí Durvasá who got angry without cause. To-day I have been freed from that curse by thee.

39—40. "Henceforth let me ever have rememberance of thy lotus feet for the destruction of the meseries of worldly existence. Let my tongue always utter thy praises. Let the two cups of my ears drink the ambrosia of thy noble deeds. Let my hands be ever devoted to the service of thy lotus feet and let my head be always bending in reverence to them.

41. "Salutations to thee, O Lord, who art the embodiment of pure intelligence, who sportest in thy own self, who art the lord of Sítá and the creator of the world.

42. "Do thou protect me, O Ráma, I shall now with thy permission go to the world of the gods. Let thy Máyá, O best of Raghus, not overpower me.

43. Thus petitioned by him Raghunandan of great intelligence became pleased and affectionately gave Virádha a boon.

44. "O Vidyádhara, do thou depart from here. Thou hast conquered the attributes of Máyá, O thou best of sages, by having had a sight of me thou shalt be emancipated.

45. "Devotion to me is difficult to attain in this world. If it comes into being it gives emancipation. Therefore devoted to me do thou attain to the highest end through my grace."

46. Having killed the fearful Rákhshasa, Ráma released the Vidyádhara from curse. Through his grace he again became a Vidyádhara. Therefore one who always recites the name of Ráma attains to all that he wishes for.

NOTE.—In the Valmiki Ramayana the death of Viradha is not described in the same manner as in the Adhyatma. There he is said to have been a Gandharva, who was changed into a Rakshasa by the curse of Kuvera and when he could not be killed by any other weapon Rama and Lakshmana threw him on the ground and belaboured him with fists and when he could not be killed in this manner also, he was thrown into a pit whence he assumed his original form and went to heaven.
(Valmiki Ramayana, Aranya Kadna, Chapter 4.)

CHAPTER II.

(Ráma in the Dandaka.)

1. After Virádha had gone to the heavens, Ráma together with Sítá and Lakshmaṇa went to the forest of Sarbhanga, the giver of all happiness.
2. The sage Sarbhanga seeing Ráma coming up with Sítá and Lakshmaṇa forthwith rose up from his seat.

3. Having gone to receive them and worshipped them with due honors, he caused them to be seated and did the rites of hospitality with fruits, roots and the rest.

4. Affectionately he said to Ráma who loves his devotees, "I have for a long time been living here devoted to asceticism.

5. "I have been longing to see thee, O Ráma, who art the supreme self himself. To-day my asceticism has borne fruit. Whatever merit I have acquired that I dedicate to thee. I shall thereby attain to emancipation.

6. Having thus dedicated to Ráma the great merit of his asceticism the Yogí Sarbhanga freed from all attachment, prostrated himself before Ráma and Sítá and mounted the funeral pyre.

7. For a long time he meditated upon Ráma, who lives in the heart of all beings, whose appearance is like the fresh Durva grass, whose eyes are like the lotus, who is clad in the garments of Munis, who wears matted hair and who is accompanied with Sítá and Lakshmaṇa.

8. "Oh! who is there in the world merciful to his devotees, whose rememberance like a milk-cow yields every desired object except the lord of

the Raghus? He was remembered by me with single minded devotion and knowing my devotion has himself appeared before me.

9. "Let the Lord Ráma, the son of Dasratha, see to-day, my body burning. After this body has been burnt I shall go to the world of Brahma.

10 "Let the Lord of the Raghus, the king of Ayodhyá with Sítá on his left, like a flash of lightning in the midst of a cloud, ever abide in my heart.

11. Having thus meditated upon Ráma for a long time and seeing him standing before him, Sarbhanga lighted the funeral pyre and threw his body consisting of the five elements into it.

12. Then having assumed a heavenly form he went to the world of Brahma. Thereupon all the Munis who lived in the Dandaka forest came to the hermitage of Sarbhanga to see Ráma.

13. On seeing that assemblage of the Munis, Ráma, who had taken a human form under the influence of Máyá, together with Sítá and Lakshmaṇa prostrated himself before them.

14. Having greeted Ráma, who lives in the heart of all beings, with benedictions, those Munis said to Him the Lord Hari carrying bow and arrow.

15—16. For the purpose of lightening the burden of the world thou hast incarnated upon the earth at the solicitation of Brahma. We know thee to be the Lord Hari, Jánakí to be Lakshmí, Lakshmaṇa to be a portion of Sesa and Bharata and his brother to be Shankha and Chakra. Therefore thou shouldst first remove the troubles of the *Rishis*.

17. "O thou best of Raghus come, we shall all go to see the forest inhabited by the munis in company of Sítá and the son of Sumitrá ; then shalt thou have great mercy upon us.

18. Thus addressed by the Munis with folded hands, the Lord Ráma went to the forests inhabited by them.

19. There he saw everywhere lying on the ground numerous heads and bones and said to them,

20—21. "Whose bones are these ? Why are they lying here?" The Rishís replied, "These are the heads of Rishís who have been eaten by Rákshasas as they were deeply immersed in *Samádhi* (God consciousness). The Rákshasas seeking for an opportunity to attack them roam about here.

22. Hearing these words of the Munis full of fear and humility, Ráma made a vow to kill all the Rákhshasas.

23—24. Honoured by all the Munis who lived in that forest, Ráma together with Sítá and Lakshmaṇa lived there for some years.

25. Then gradually visiting all the Ashramas of the Munis, the Lord of the Raghus went to the well-known Ashrama of Sutíkhshaṇa which was full of Rishís, suitable for every season and delightful at every time.

26. Hearing of the arrival of Ráma, Sutíkhshaṇa, the disciple of Agastya, who was always devoted to the worship of Ráma himself came out and with eyes beaming with devotion worshipped him according to rites.

27. Sutíkhshaṇa said, "O thou of infinite attributes, beyond the reach of intellect, the Lord of Sítá, whose feet are the refuge of Shiva and Brahma, whose feet are the boat to cross the ocean of the world, O gracious Ráma, I who recite thy *mantra* (holy name) am ever and ever the slave of thy slaves.

28. "Oh how wonderful it is that thou, who art above the world, hast to-day appeared before me who am by thy Máyá, sunk in this deep

blind abyss of wife and children, who am attached to this body full of dirt and whose heart is bound by the cord of delusion.

29. "Though abiding in the hearts of all thou spreadest out thy Máyá for those who are not given to the recitation of thy *mantra* (holy name). Those who are given to the recitation of thy *mantra* from them Máyá flies away. Like a king thou rewardest people according to their services.

30. "Like the sun appearing manifold in a vessel of water, to the deluded though in reality one, thou appearest under the forms of Brahma, Vishnu and Shiva as creating, preserving and destroying the world, under the influence of thy Máyá which is made up of the attributes of goodness, activity and darkness (Satva, Rajas and Tamas).

31. "To-day, O Ráma, I see thy lotus feet, thou art beyond darkness. Though of the nature of intelligence, thou art hidden from the evil-minded, but always abidest in hearts purified by reciting thy *mantra*.

32. "Though in truth devoid of form, yet, O Ráma, I see thee under a human form assumed under the influence of Máyá for deluding the world. This thy form is more beautiful than that of a million Kámadevas. Bow and arrow in hand with a heart overflowing with grace thy face is beaming with a smile.

33. "I bow to Ráma who has Sítá on his side, who is clad in skins, who cannot be overpowered by any one whose lotus feet are always worshipped by the son of Sumitrá, whose lustre is like that of the blue lotus, whose attributes are infinite, who is always happy and who has taken up a body on account of my good *karma* in the past.

34. "Let others, O Ráma, know thy form without the super-impositions of time, space and the rest as the embodiment of intelligence itself. But the form which is now before me, let it always abide in my heart. I do not wish for anything further."

35. Thus praised by the Rishí, Ráma said to him with a smile, "O Rishí, I know thy heart which has become purified through devotion to me.

36. "Therefore have I come to see thee. Except devotion unto me there is no other means of attaining to me. In the world of men those who recite my holy name, take refuge in me.

37. "Those who wish for nothing else, who are devoted to me alone, to them I am ever present. He who recites this hymn sung by thee, is always dear unto me.

38. "He attains to devotion to me as well as to pure knowledge. Through devotion to me thou art verily emancipated in this very life.

39. "On the termination of the body, thou shalt attain to union with me. There is no doubt in this. I wish to see thy Guru Agastya, the chief of the Munis. My heart prompts me to live there for some time."

40. Sutíkhshaṇa said, "To-morrow, O Raghava, thou shalt go. I shall also go with thee, as I have not seen the Muni for a long time."

41. Then next morning Ráma together with the Muni, Sítá and Lakshmaṇa, desirous of having a talk with Agastya slowly went to the asylum of the brother of that sage (Sutíkhshaṇa).

CHAPTER III.

(In the áshrama of Agastya.)

1. Ráma together with Sutikhshana, Lakshmana and Síta reached at noon the Ashrama of the brother of Agastya.

2. Duly honored by him and having partaken of fruits, roots and the rest, next morning they all went to the hermit settlement of Agastya.

3. It abounded with fruits and flowers of every season as well as with herds of deer of various kinds and resounded with the warbling of birds of diverse descriptions like the garden of Indra itself.

4. It was the resort of Brahmarshís and Devarshís and was graced with temples of Rishís like the abode of Brahma himself.

5. Stopping outside the Ashrama, Ráma told Sutíkhshana, "Do thou speedily go and announce my arrival together with Sítá and Lakshmana to Agastya, that chief of the Munis."

6—7. "It is very kind of you to send me on this errand." So saying Sutikhshana went speedily to his Guru's Ashrama which was surrounded by crowds of Rishís and was the special resort of men devoted to Ráma.

8. The Rishí was sitting there explaining with devotion the significance of the holy "Ráma" *mantra* to his disciples.

9—10. Seeing Agastya that best of Munis Sutíkhshana went up to him and having prostrated himself before him humbly said, "O Brahmana! Ráma, the son of Dasratha, together with Sítá and Lakshmana, has come to see thee and is reverentially waiting outside."

Agastya said, "Speedily bring Ráma, may good betide thee. He is always abiding in my heart. Ever thinking of him alone do I live here."

11. So saying Agastya speedily rose up with the Munis and with great devotion having gone up to Ráma said—

12. "Come Ráma, may good betide thee. Welcome is thy visit to-day. Thou art my dear guest. This day is fortunate for me."

13. Seeing the Muni coming up Ráma together with Sítá and Lakshmana overpowered with joy prostrated himself before him.

14. Having speedily raised him up that chief of Munis embraced him with love, and the moment he came in contact with Ráma's body tears of joy ran down from his eyes.

15. Taking hold of Ráma by the hand that best of Munis went up to his Ashrama greatly pleased.

16—17. Having comfortably seated Ráma, he worshipped him in various ways and served him according to rule with diverse products of the forest. Then as Ráma, of face like the full moon, was sitting at ease in a secluded place, the sage Agastya reverentially said to him:

18—19. "I have been living here waiting for thy coming. In days of yore when sleeping in the ocean of milk Thou wast solicited by Brahma to incarnate on earth for lightening its load and killing Rávana. Ever since that time I have, O Ráma, been living here with the Munis desirous of seeing thee and always thinking of thee.

20. "Before creation thou alone wast, devoid of all adjuncts. Máyá, which is dependent upon thee, and is from thee, is called thy Shaktí (energy).

21. "When this Máyá covers thee who is devoid of attributes, then those learned in the Vedánta call it the *Avyakrita* or unmanifest.

22. "Some call it the *Mulaprákriti* (primeval energy), others *Máyá* (illusion), others again *Avidyá* (nescience). It is also styled *Sansriti* (the world process), *Bandha* (limitation), and the like.

23. " Impelled by thee it creates *Mahat-tatva* (the great intelligence), impelled by thy energy *Mahat* creates *Ahankára* (the principle of egoism).

24. " Covered with *Mahat-tatva*, the *Ahankára* becomes threefold, *viz.*, *Satva* (goodness), *Rajas* (action) and *Tamas* (darkness or inertia).

25. " From the principle of *Tamas* are produced the five subtle *Tan-máttras.* Thence came the five primeval gross elements (ether, air, light, water and earth) each partaking of the attributes of the one preceding it.

26. " From the attribute of *Rajas* coupled with *Ahankára* are produced the organs of sense. From the attribute of goodness coupled with *Ahankára* are produced the deities presiding over each organ of sense together with the mind. From them was produced the Prána and the rest (Apána, Vyána, Samána and Udána) and the Hiraṇyagarbha (the Cosmic subtle active energy).

NOTE.—This is the order of creation according to the recognized schools of Hindu philosophy. The organs of preception are the ears, the skin, the eyes, the tongue and the nose. Their attributes are hearing, touch, sight, taste and smell. These are called the Gyanendriyas. The organs of action, Karmendriyas, are the tongue, the hands, the feet, the organs of generation and excretion. Their functions are speech, action, motion, generation and secretion. Their presiding deities are as follows:—the ear—(Dishas) quarters, the eyes—(Aditya) the sun, the skin—(Vayu) the wind, the tongue—(Varuna) the god of waters, the nose—(Ashwins) the twin gods, speech—(Agni) fire, hands—Indra, feet—Upendra, organ of secretion—Mittra, organ of generation—Brahma. From them came the Sutra known as the cosmic Prana or Hiranyagarbha, the great subtle life principle which pervades all.

27. Thence from the lotus, formed of the combination of the gross elements was produced Viráta. From Viráta, was produced the Purusha and from Purusha was produced all this creation mobile and immobile.

NOTE.—The Virata is the cosmos personified as man and the mobile and immobile creation is declared to be his various limbs.

28. The mobile are the gods, men and lower creatures evolving under the influence of time (Kála) and *karma.* Brahma, the embodiment of *Rajas* and the universal cause of all, is nothing else but thee.

29. "Coupled with the attribute of *Satva* thou art styled by the good Vishnu the upholder of the world. Associated with *Tamas* under the influence of thy own Máyá thou art Rudra.

30. " The conditions of wakefulness, dream and deep slumber due to the attributes of the Buddhi (Intellect) are not of thee, O Ráma. Thou art their witness, of the nature of intelligence itself and undecaying.

31. " When thou, O Raghunandan, wishest to act as creator of the world as if in sport thou takest to thy Máyá as if associated with attributes.

32. " O Ráma, thy Máyá always appears to be twofold, *Vidyá* (knowledge) and *Avidyá* (nescience), those who are under the influence of *Avidyá* are attached to the path of action. Those who are given to the study of Vedánta take to the path of cessation from action.

33. " Those who are full of devotion to thee are known as the wise possessed of knowledge. Those who are under the influence of Avidyá always wander in the Sansára. Those who are given to the practice of introspection are always emancipated.

34. "Knowledge of self reveals itself to those who in the life are thy devotees and worship thy holy *mantra.* It does not reveal itself to those who are not so devoted.

35. " Therefore those who are possessed of devotion to thee are undoubtedly emancipated. Those who are devoid of the ambrosia of devotion cannot achieve emancipation even in dream.

36. "What need is there, O Ráma, of saying much, I shall tell thee the substance of all. The company of the good is here declared to be the cause of emancipation.

37—38. "The good are those whose minds are unruffled, who are free from avarice, who have conquered desire, who have brought their senses and internal nature under control, who are devoted to thee, who have no longing for any thing, who are the same on the advent of the pleasurable and the painful, who are free from attachment, who have relinquished all *karma*, who are ever devoted to Brahma, who have the attributes of self-control and the rest and who are content with whatever comes in their way.

NOTE.—Self control and the rest. These are the eight accessories of Yoga, viz., the positive and the negative observances, (Yama and Niyama) posture, regulation of breath, abstraction, contemplation, absorption and trance.

39—40. "If somehow or other one gets into the company of the good then he comes to love hearing of thy good deeds. From it comes devotion to thee, O Eternal Lord. On devotion to thee being attained knowledge appears in all its fulness.

41—42. "This knowledge is the path of emancipation ever followed by the wise. Therefore, O Raghava, let me have love and devotion to thee. Let me have always the company of thy devotees. To-day by having a sight of thee my life upon earth has borne fruit.

43. "To-day, O Lord, all my sacrifices have become successful, That asceticism in which I have been engaged for a long time without thinking of anything else has this day borne fruit because of my worshipping thee.

44. "Do thou, O Raghava, always live in my heart together with Sítá. May I, moving or standing, always remember thee."

45—46. Having thus sung the above hymn in praise of Ráma, that best of Munis, Agastya gave him the bow which had, in days of yore, been placed under his care by Indra. He also gave him inxhaustible arrows in quivers together with a sword studded with dimonds, saying, "Do thou, O Raghava, kill with these the hosts of Rákhshasas who have become the burden of the earth and fulfil the purpose for which thou hast taken a human form under the influence of thy Máyá.

47—48. "Two Yojans from this place beautified by a sacred forest is the Áshrama of Panchavati on the banks of the Gautami. There, O chief of the Raghu race, thou shouldst pass the rest of thy days.

49. "There do thou accomplish the manifold work of the gods."

50. Having heard this beautiful speech of Agastya together with the hymn which was full of the highest truth, the Lord Ráma, who knows every thing, left the place after bidding adieu to the Rishí and went by the route pointed out by him.

NOTE.—In the Valmiki Ramayana the Rishi Agastya worships Rama not as the incarnation of the deity but because he was the king. Says he:—"As the king of all the worlds, as one devoted to the path of virtue and as a great car warrior you, my dear guest, deserve worship and honors." Of Sita he says, "This delicate lady has come to the forest on account of conjugal affection and does not therefore feel its troubles. It is the nature of women that they adhere to men in prosperity and not in adversity. Unstable like the flash of lightning, they cut asunder all ties of love like sharp weapons. Like the bird, Garuda and the wind they run fast. But this your wife is free from all these vices, She is to be praised and held up as a model of conjugal love like Arundhuti, wife of Vashishtha." (Aranya Kanda, Chapters 12 and 13.)

CHAPTER IV.

(*In the Panchavati.*)

1. Now as he was going on the road, Ráma saw lying in the way like a piece of rock an old creature named Jatáyusha and said with wonder "What is this,"

2. "Bring my bow, O Lakshmaṇa. Here is a Rákshasa lying in front of us. I shall kill this eater of Munis." So said Ráma to Lakshmaṇa.

3. Hearing these words of Ráma, the king of vultures trembling with fear, said, "O Ráma, I do not deserve to be killed by thee, I am thy father's dear friend.

4. "May good betide thee, I am called Jatáyusha who shall do thee good.

5—6. "I shall live in Panchavati, desirous ofdoing good to thee. When some time or other thou art gone ahunting and Lakshmaṇa has also followed thee, Sítá, the daughter of Janaka, shall be protected by me with care."

7. Hearing this speech of the vulture, Ráma said to him with affection, "All right. O king of vultures, do thou by living in the forest not far from me do what is agreeable to me."

8. Having thus invited and embraced the vulture the Lord Ráma of the Raghu race went to Panchavati in company with his brother Lakshmaṇa and Sítá.

9. Having gone there, Lakshmaṇa of great intelligence built a spacious temple in Panchavati on the banks of the Godavari.

10. There they all lived on the northern banks of the Ganges(Godavari) which was full of Kadambas, managoes and other fruit trees, which was lovely, free from haunts of men and healthy.

11—12. There by her side lived Ráma happily amusing Sítá like a god in heaven, with the wise Lakshmaṇa.

13. Day by day Lakshmaṇa brought for them fruits and roots and gave them to Ráma with his mind directed towards his service. Bow and arrow in hand he always kept watch in the night.

14. As they went to bathe in the Gautami every day, Sítá with a gait like that of an elephant walked between them.

15. Having brought water Lakshmaṇa lovingly served Ráma day by day. Thus the three lived happily together.

16. Once upon a time as Ráma was sitting alone, Lakshmana in a spirit of humility thus questioned him the Lord of the world.

17. "O Lord I wish to hear from thee, about the unerring path leading to emancipation, O thou of eyes like the lotus do thou declare it unto me in brief.

18. "Do thou, O Lord of the Raghus, tell me of knowledge and realization thereof together with devotion and non-attachment. There is no other teacher like thee on the earth."

19. Ráma said, "Listen, my child as I tell thee of this mystery of mysteries, by listening to which man is freed from this illusion of the world which is only due to the action of the mind having no existence in face.

20. "I shall first tell thee of the nature of Máyá, then the means of the attainment of knowledge and then knowledge together with the realization thereof.

21. "I shall also tell thee of the object of knowledge, the supreme self by knowing which one is released from fear.

22. "The notion of self (Átmá) in the non-self, the body and the rest, is verily Máyá, by it is this world taken to exist.

23. "O thou worthy son of the family of Raghus, two forms of Máyá have been determined in days of yore. These are Avarna and Vikshepa (distraction and illusion). The former creates the world which is divided into the gross and the subtle, from the *Mahát-tatava* down to Brahma.

24—25. " The other form Vikshepa stands having enveloped all knowledge. By Máyá is this world superimposed upon the Supreme self which is without duality like a snake upon a rope. Truly considered nothing exsits. All that is heard, seen or remembered by men, is *in fact not*, like the creation of a dream or reverie.

26. " The body alone is known as the deep seated root of this tree of the world.

27. " Attachment to wives and sons has its root in it. When the body is not, these things cease to exist.

28—29. " The body again is gross and subtle. The gross is that which is composed of the five elements of space, air, fire, water and earth.

The subtle is that which is made up of the five subtle elements of space, air, fire, water and earth, egoism, intellect and the ten organs of perception and action, the reflection of the (mind) supreme self (Chidabhasa) the Manas and the Mulaprákriti (primordeal matter). This is known as Kshetra otherwise called the body.

30. " The Jíva (embodied self) is other than this. It is the supreme self itself, devoid of disease and decay. Listen now to the means of the attainment of the knowledge thereof.

31. " The Jíva (embodied self) and the supreme self are synonymous terms. There is no proof of any separate cognition of the two.

32—37. " Avoidance of dissimulation, killing and the rest, bearing of calumny with patience, always behaving towards others without crookedness, serving good teacher through deed, thought, word and in a spirit of devotion, purity of the external and internal, perseverance in good actions and the like, control of the mind, speech and the body, avoidance of objects of sense, absence of egotism, examination of the faults of birth, old age and the like, freedom from attachment to sons, wives and wealth, preservation of equanimity of temper on the advent of the pleasurable and the painful, single-minded devotion unto me, Ráma the self of all, residence in a sacred place free from the society of men, avoidance of the company of ordinary persons, constant effort towards the attainment of knowledge of self, reflection upon the meaning of the Vedánta, through these is knowledge acquired. From their contraries arises delusion.

38. "Different from the intellect (Buddhi), the vital airs (Pránas), the body, the principle of egoism (Ahankára) am I, the intelligent self, the ever pure, the ever witness. This is firm conviction.

39. " That by which this is known is knowledge, this is my settled belief. The same knowledge when realized becomes direct cognition.

40. " The *átmá* is every where full. It is the intelligent self, supreme bliss itself, undecaying, above all limitations of the Buddhi and the rest beyond change and the like.

41. " Illuminating the body and the rest by its own light, it is uncovered by anything else. One without a second, its nature is truth and knowledge.

42—43. " Unattached it is the self-effulgent seer, and is realized through knowledge. When knowledge of the unity of the embodied and the supreme self arises, through the teachings of a teacher expounding the Shástras, then the root nescience together with its effects and instruments is merged in the supreme self.

44. " That condition is said to be emancipation. It is also a figurative expression in the supreme self. (In reality the *átmá* was ever free, the removal of the wrong notion of duality is emancipation. It is not the acquirement of anything new, but realization of the self as it is). Thus

have I, O scion of the Raghu race, declared to thee the nature of emancipation.

45. "I have also declared to thee the knowledge together with the means of direct congnition of Me the supreme self, and the non-attachment to worldly objects. But I consider it to be difficult of attainment by those who are devoid of devotion to Me.

46—47. "Just as in the night even those having eyes cannot see their way, but those carrying a lamp can, in the same way to those possessed of devotion unto me, *átmá* appears in its real nature. I shall tell thee of some of the means of attainment of devotion unto Me, do thou listen to them.

48. "Company of my devotees, service unto Me and my devotees, fasts on the day of the *Ekádasi* and the like, observance of days sacred unto Me, constant love for hearing, reading and expounding stories relating to Me, faith in worshipping Me and recitation of my sacred name, these are the means.

49—50. "Thus arises in those who are ever devoted unto me love for Me which never fails, what else remains after that?

51. "Then to the person who is possessed of love for Me comes forthwith knowledge and the realization thereof, as well as non-attachment whereby emancipation is speedily obtained.

52. "I have thus answered all thy questions. Whoever fixes his mind upon this becomes eligible for emancipation.

53. "Let this not be disclosed to one who is bereft of devotion unto Me. Let it be given to my devotee even though he has to be brought to receive it.

54. "He who reads this daily with faith and dovotion is released after shaking off the darkness caused by nescience.

55. "The man of wisdom who is possessed of single-minded devotion to the good, who keeps constant company of those who are devoted unto Me, of those who meditate upon Me, are possessed of purified hearts and calm minds, and always find pleasure in serving me, and whose knowledge is ever pure, carries emancipation in hand. To him I am present, to no one else."

CHAPTER V.

(The death of Khara and disfigurement of Surpanakhá.)

1. In those days a Rákshasa woman, capable of assuming diverse forms at will, of great strength and a resident of Janasthána, roamed about that great forest.

2, Once upon a time on the banks of the Gautami near the Panchavati she saw, bearing the marks of the lotus, the thunderbolt and the goad, footprints of the Lord of the earth.

3. Seeing those marks and bewitched with the beauty of the feet; she became overpowered with love and slowly approached the residence of the scion of the Raghu race.

4—5. There seeing that Lord of Lakshmí like a God of love, with Sítá on his side, wild with love she said to Raghava "Whose son art thou, what hast thou to gain in this hermitage, wearing matted locks, barks and rest. Do thou tell me.?

6. "I am called Surpanakhá, a Rákshasa woman, capable of assuming various forms at will and am the sister of Rávana, the high-souled monarch of the Rákshasas.

7. "Here I live in this forest together with my brother Khara. The king has given it all to me. Here I live eating the Munis.

8. "I wish to know thee, do thou tell me, O best of speakers." Unto her Ráma said, "I am called Ráma, the son of the Lord of Ayodhyá.

9. "This is my beautiful wife Sítá, the daughter of Janaka. There is my younger brother Lakshmana who is extremely handsome.

10. "What shall I do for thee, do thou tell me, O beautiful woman." Hearing these words of Ráma, agitated with love she said :—

11. "Come Ráma and roam about with me in the mountain forests. I am overpowered with love and cannot forsake thee, O thou of eyes like the lotus."

12. Ráma looking askance at Sítá said with a smile "I have already a good wife of unfailing devotion to me.

13. "How shalt thou be able to bear the misery of seeing a co-wife, O beautiful woman. Here outside is my brother Lakshmana who is of a very handsome appearance.

14. "He is worthy of being thy husband, do thou roam about with him." Thus addressed she said to Lakshmana, "Do thou, O handsome man, be my husband.

15. "Taking thy brother's permission we shall unite, do not tarry." Thus did that terrible Rákshasa woman overpowered with love say to Lakshmana.

16. Unto her Lakshmana said " Well, I am the slave of that wise man (Ráma). Thou shalt also be a slave, what greater misery than this can there be for thee.

17. "Do thou go to him, may good betide thee. He is the king, the lord of all." Hearing this she again came to Raghava with a troubled mind.

18. Angrily, she said, " O Ráma, why art thou sending me from place to place. Just now in thy presence I shall eat up this Sítá."

19—20. Thus saying, with a terrible form, she ran towards Jánakí. Then by the order of Ráma taking hold of a dagger and seizing her Lakshmana of great strength cut off her nose and ears.

21. Then uttering a terrible roar with her body drenched with blood, she threw herself weeping before Khara, who said to her harshly. " What is this ?

22. " Who has disfigured thee thus, desirous of rushing into the mouth of death. Do thou tell me, I shall this very instant kill him even though he be equal to the king of death himself."

23. To him the Ráskhasa woman said, " Ráma together with Sítá and Lakshmana is living on the banks of the Godávari, driving away the fears of the residents of the Dandaka forest.

24. " His brother has, by his command, done me this. If thou art born in the family of the Rákshasas and art a brave man, dost thou kill those two enemies.

25. " I shall drink their blood and eat those two men proud of their strength. Otherwise I shall give up my life breath and go to the regions of the king of the dead."

26. Hearing this, Khara furious with rage speedily went forth with fourteen thousand Rákshasas of terrible strength.

27. He urged them on towards Ráma desirous of killing him. Khara, Trishiras, and Dushanas all speedily went forth towards Ráma armed with diverse weapons.

28—29. Hearing the uproar, Ráma said to Lakshmana : " I hear a great uproar, surely Rákhshasas are coming up. To day there will be a great fight with me,

30—31. " Do thou take Sítá into a cave and remain there, O thou of great strength. I wish to kill all these terrible Rákshasas. Do thou not say anything against this. I conjure thee upon myself. " " Very well," said Lakshmana and taking Sítá went into the cave.

32. The Lord Ráma also girded up his loin and taking up a strong bow with a quiver full of inexhaustible arrows got ready to meet them.

33. Then having come up the Rákshasas hurled at Ráma various weapons, stones and trees.

34—35. Ráma cut them to pieces of the size of *til* seed in a moment. Then having with a thousand arrows killed those Rákshasas that best of Raghus killed Khara, Trishiras and Dushanas in half a *prahar*.

36. Lakshmana then came out of the cave with Sítá and having made her over to Ráma, became astonished at seeing all those Rákshasas killed.

37. Sítá having embraced Ráma with her lotus like face beaming with joy, wiped off his wounds caused by the weapons of the Rákshasas.

38—39. The Rákshasa woman, seeing those brave Rákshasas killed, ran off towards Lanká and going into the audience hall of Rávana, whose sister she was, fell crying at his feet.

40—41. Seeing his sister thus agitated with fear, Rávana said to her : " Rise up, rise up, my child, hast thou been disfigured by Indra or Varuna or Yama, O good woman, or by Kuvera ? I shall burn him up in a moment."

42. Unto him the Rákshasa woman said, " Thou art a heedless fool, addicted to drink, conquered by woman, effiminate thou appearest everywhere. Without having spies for thy eyes how canst thou be a king ?

43—44. " Khara together with Trishiras and Dushanas has been killed in battle, as also fourteen thousand of high-souled Rákshasas in a moment by Ráma, the enemy of the *Asuras*. He has made the whole of the Janasthána devoid of fear for the Munis. Thou art a fool and dost not know. Hence I tell thee."

45. Rávana said, " Who is Ráma, why and how has he killed the *Asuras*, do thou tell me truly. I shall destroy them by root."

46—47. Surpanakhá said : "Once upon a time I went to the banks of the Gautami from Janasthána. There in Panchavati, which was formerly the abode of Munis, I saw Ráma of great splendour, having eyes like the lotus, in an *áshrama* with bow and arrow in hand and wearing matted locks and barks of trees.

48. " His younger brother Lakshmana is like him. His wife of large eyes is another goddess of love.

49. " Neither amongst the gods nor amongst the Gandhárvas nor amongst the Nágas nor amongst men, have I seen or heard of one like her illuminating all the forest.

50—51. " O thou sinless one, I attempted to bring her in order to make her thy wife, when Lakshmana his brother cut off my nose and ears at the command of Ráma. Then crying with great pain I went to Khara.

52—53. " He went out to fight with Ráma accompanied with hosts of Rákshasas. Those Rákshasas of great strength were destroyed in a moment by Ráma that man of valour.

54. " If Ráma wishes he can reduce the three worlds to ashes in half the twinkling of the eye. Of this there is no doubt, so I think, O Lord.

55. " If Sítá, the one beautiful woman in the world, of eyes like the lotus, becomes thy wife, fruitful shall be thy life on earth. Do thou strive to make her thy wife.

56. "Thou art incapable of standing before Ráma. Therefore by beguiling that best of Raghus, thou shalt be able to obtain her, O Lord."

57. Having heard that beautiful speech of his sister the Surpanakhá the king honoured her with gifts, etc., and having comforted her, entered his inner apartments.

58. There troubled with anxiety he did not get sleep in the night. How could Ráma, who is alone, who is merley a man, have destroyed my brother Khara, who was proud of his strength together with his army.

59. Or Ráma is not a man, but the supreme Lord who has come here with his hosts of beings to kill me and my army At the solicitation of Brahma in days of yore he has assumed a human form and incarnated in the family of Raghus.

60. If I am killed by the Supreme Lord I shall enjoy the kingdom of heaven. Otherwise I shall enjoy this sovereignty of the Rákshasas. I shall, therefore, approach Ráma.

CHAPTER VI.

(The illusive deer.)

1. The wise Rávaṇa, having in the night thought over what was to be done, went on his car in the morning to the place of Marícha across the ocean, determined to carry out his object.

2—3. There Marícha wearing like a Muni matted locks and barks, was absorbed in contemplation meditating in his heart on the Supreme self, who though illuminating all the attributes of the Prákriti is himself above all attributes. On the completion of his Samádhi he saw Rávaṇa in his house.

4. Speedily rising up, embracing and worshipping him, according to rites and having done him all the honours of a guest, as he was sitting at ease, Marícha said to him.

5. "Thy coming alone with only a car, O Rávaṇa, shows that thou art apparently troubled with anxiety, thinking of something to be done.

6. "If it is not a secret tell me. I shall do all that is good for thee. If it is according to the dictates of virtue, tell me, O king of kings, so that no sin may attach to me."

7. Rávaṇa said :—"There was a king named Dasratha of Ayodhyá. His eldest son is called Ráma of unfailing prowess.

8—9. "He sent his son away to the forest which is dear to the residents thereof. There together with his wife and his brother Lakshmaṇa he lives in the dense forest in the beautiful hermitage of Panchavati. His wife Sítá of large eyes bewitches the world.

10. "Ráma has killed my Rákshasas even though they did him no wrong. Having killed Khara he lives in the forest very fearlessly.

11. "That vile wretch has, without any fault of hers, cut off the nose and ears of my sister Surpanakhá and lives in the forest void of fear.

12. "Therefore with thy assistance having gone there, I shall, during his absence in the forest, take away his wife dearer to him than life itself.

13. "Becoming an illusive deer thou shalt take away Ráma and Lakshmaṇa from the Áshrama. I shall then bring Sítá.

14. "Having helped me thou shalt live here as before." As he was saying so, Marícha looking at Rávaṇa with eyes of wonder said—

15. "Who has advised thee to do what destroys thee by the very root? He is thy enemy planning thy destruction ; he should be killed.

16—18. "I remember the prowess of Ráma when he was a child, how he came to protect the sacrifice of Vishwámitra and how by one

shot of arrow, he hurled me to the distance of a hundred *yojanas* into the ocean. Troubled with that first fear remembering him, I see him everywhere.

19 20. " In the Dandaka forest also remembering the former enmity I assumed the form of a deer with sharp horns and went about surrounded with others like myself. There I ran speedily in order to kill Ráma together with Sítá and Lakshmaṇa. Seeing me coming up to kill him he aimed an arrow at me.

21. " Pierced by that arrow in the heart I became giddy and fell into the ocean. Since then I have taken refuge in this place which is free from the fear of Ráma.

22. " I am always meditating upon Ráma afraid of even what conduces to my enjoyment, so terrified am I. Even the words *Rájá* (king), *Ratna* (jewel), *Ratha* (car) which commence with the letter R terrify me, because they carry the initial letter of Ráma's name.

23. " Ráma has come here, thus fearing I give up even outside work. When overpowered with sleep I dream only of Ráma.

24. " Then seeing Ráma in my dream I wake up and sit. Do you give up your (hostile) intentions against Ráma and go home. Do you save the family of the Rákshasas which has risen in prosperity. Should you consider him as an enemy all that is yours shall verily be destroyed.

25. " My advice is for thy good, accept it. Leave off enmity towards Ráma the Supreme self, serve him with devotion. The scion of the Raghus is very merciful.

26. " I heard all this from the Muni (Nárada) in the first Yuga. When Brahma solicited him, the Lord Hari said to him ' what shall I do for thee.'

27. " Brahma said to him ' O thou of eyes like the lotus, do thou go to the earth taking a human form. Becoming the son of Dasratha, do thou forthwith kill the enemy of the gods the ten headed Rávaṇa '

28—29. " Therefore Ráma is no human being. He is the undecaying Náráyaṇa himself, for lightening the load of the earth he has come into the world under a human form through Máyá and is fearless. Do thou, my dear, return home." Hearing these words of Marícha, Rávaṇa said—

30—31. " Ráma is the Supreme lord, and has heedfully at the solicitation of Brahma come upon earth under a human form in order to kill me—then he will surely do this ere long, being the Lord of true resolve. Therefore I shall surely contrive means of bringing away Sítá from Ráma.

32. " Killed in battle, O thou brave man, I shall attain to the supreme condition. Otherwise having killed Ráma in battle I shall have Sítá without fear.

33—34. " Therefore, O thou of great fortune, get up and becoming a deer of wonderful shape entice Ráma and Lakshmaṇa a long way off from the hermitage. Go forth speedily and return and live here happily as before.

35. " If thou speakest anything more to terrify me, I shall surely kill thee this instant with this sword."

36. Hearing that speech of Rávaṇa, Marícha thought in his mind. " If Ráma kills me I shall be released from this ocean of worldly life. If this vile wretch kills me, I shall surely go to hell."

37. Having thus resolved to die at the hands of Ráma, Marícha got up speedily and said to Rávaṇa, " I shall, O Lord, do thy bidding."

38—40. Having said so they both mounted the car and went to the Ashrama of Ráma. Marícha then became a deer of the colour of pure gold, with silver spots. His horns were made of jewels and his feet of costly gems ; his eyes were of blue stone and his lustre was like that of lightning. Thus he roamed about in the forest close to the Ashrama of Ráma within the sight of Sítá. Now running, now standing, again coming up, agitated with fear, in this way that vile Rákshasa assuming the form of a deer under the influence of Máyá allured Sítá.

CHAPTER VII.

(*The abduction of Sítá.*)

1. Now Ráma having known all that Rávana intended to do, said to Sítá as she was alone, " Hear, O Jánakí, what I say.

2. " Rávana shall come to thee in the guise of a mendicant. Do thou enter the cottage having placed a shadow of thyself outside.

3. " Do thou live, in the fire unseen, by my order for a year. On Rávana having been killed thou shalt, O good lady, come to me as before."

NOTE.—In the Valmiki Ramayana there is no such direction of Rama to Sita. She merely sees the deer, is attracted by its appearance and tells Rama to bring it and he goes after it.

4. Hearing this speech of Ráma, Sítá did as she was told and, having placed an illusive Sítá outside, entered the fire.

5. The illusive Sítá, having seen the illusive deer, smilingly approached Ráma and humbly said to him.

6. " See Ráma, this variegated golden deer, adorned with gems, spotted with wonderful hues, and roaming about fearlessly.

7. " Having secured it, do thou give it to me, let this beautiful deer be my plaything." " Very good," so saying, Ráma took up his bow and said to Lakshmana.

8. " Do thou carefully protect Sítá, who is dearer to me than life itself. There are in this forest many Rákshasas of terrific shapes.

9. " Therefore do thou carefully protect Sítá who is good and free from faults." Then Lakshmana said to Ráma, " O Lord, this deer is Marícha in the shape of a deer. There is no doubt in this. Otherwise how could there be a deer like this."

10. Ráma said if it is Marícha, I shall undoubtedly kill him. If it is a deer I shall bring him in order to please Sítá.

11. I shall go and binding this deer shall soon bring him. Do thou stand heedfully protecting Sítá.

12—13. So saying Ráma went after the illusive deer. That Máyá upon which the world rests, which appears in the shape of the world and which deludes all, under its influence Ráma, though he was the intelligent self and perfect, yet ran after the deer. The Lord is merciful towards his devotees, and to make this saying true Hari ran after Marícha.

14—15. In order to please Sítá even though he knew what the deer was, the Lord went after it. Otherwise what has Ráma, who is without desire, who knows his own self, who is the Supreme self, to do with a woman or a deer ?

16. Now running near the cottage, now running away from it, now hiding himself, thus the deer did carry the Lord Ráma a long way off the cottage.

17. Then Ráma having known that he was a Rákshasa pierced him who had appeared under the guise of a deer, with an arrow. Then Marícha having assumed his usual form fell on the ground bleeding from the mouth.

18 " O I am killed, do thou O Lakshmaṇa of long arms protect me." So uttering words simulating those of Ráma, he fell bleeding from the mouth.

19. By reciting whose name at the time of death even one who is ignorant attains to peace, what is to be said of him who sees Hari before him and meets his death at his hand.

20. Emerging from his body a light entered Ráma in the sight of all the world. Seeing this the gods were struck with wonder.

21. What good actions did that sinful being the killer of Munis do to achieve such a happy end? Or it is the greatness of Ráma, of this there is no doubt.

22 Pierced by the arrow of Ráma, he ever remembered him from fear, having relinquished all in the shape of home, wealth and the rest.

23 Always meditating upon Ráma in his heart with all his impurities destroyed, when killed by Ráma he saw him standing before himself, and therefore attained to him.

24. Whether he be a Brahmaṇa or a sinful being, a Rákshasa or a vicious person, if he remembers Ráma when leaving the body, he attains to the supreme abode.

25. So saying to each other the gods went to heaven.

NOTE.—In the Valmiki there is no allusion to any light emanating from Maricha's body and entering Rama. Chap. 144, Aranya Kanda, merely records his death at Rama's hand."

25—26. Ráma then thought "how that vile Rákshasa when dying imitated my voice uttering "I am dying O Lakshmaṇa." On hearing this voice like mine, what shall Sítá think and how shall it fare with her?

27—28. Thus troubled with anxiety, Ráma returned from afar. Sítá on hearing that cry of the vile Marícha, got terrified and in great pain said to Lakshmaṇa. "Go at once, O Lakshmaṇa, thy brother is troubled by the Rákshasa.

29. "Dost thou not hear his cry of, 'O Lakshmaṇa.'" To her Lakshmaṇa said "O Queen, this cannot be the cry of Ráma. It was the cry of the Rákshasa as he was dying.

30--33 " When angry Ráma can destroy in a moment the three worlds, how can he who is worshipped by the gods cry piteously. Angrily looking at Lakshmaṇa with tears in her eyes Sítá said :—"Wretch, dost thou wish evil to thy brother. Thou hast been sent by Bharata wishing for the death of Ráma and on his departure from the world to carry me off. Thou shalt not have me as I shall give up life this moment.

34. "Ráma does not know thee to be like this, intent upon abducting his wife. I shall not touch thee or Bharata or any one else save Ráma."

35—36. Thus saying she struck her body with her hands and wept. Hearing this Lakshmaṇa shutting off his ears said in great pain. "Thou tellest me this, O angry lady, fie upon thee, thou shalt meet with ruin."

37. So saying and having made over Sítá to the goddesses of the woods, in great pain he slowly went towards Ráma.

38. Then finding this opportunity, Rávaṇa in the guise of a mendicant went to Sítá with his staff and bowl hanging on his side.

39. Seeing him Sítá forthwith bowed to him and reverently giving him fruits, roots and the like, said to him, " Welcome, O Muni, eat these fruits, and comfortably rest here.

40. " My husband will be here just now and will do thee further service, stop here if it pleases thee."

41. The mendicant said, "Who art thou, of eyes like the lotus, who is thy husband, O sinless one, with what object is thy residence here in this forest, the haunt of the Rákshasas? Tell me all this, O good woman, and I shall tell thee my own story."

42. Sítá said, "The great Lord of Ayodhyá, Rájá Dasratha of good fortune, had for his eldest son Ráma endowed with all good qualities.

43. "I am his lawful wife and am called Sítá, the daughter of Janak, His younger brother Lakshmaṇa is attached to him with brotherly love.

44. "With his father's permission he has come to live in this Dandaka forest for 14 years. I wish to know thee, do thou tell me about thyself."

45. The mendicant replied, "I am Rávaṇa, the son of Paulastya, the lord of the Rákshasas Burning with love for thee I have come here to carry thee off to my city.

46. "What shalt thou do with Ráma who is living like a Muni? Do thou accept me and enjoy the pleasures of life with me and leave off this sorrowful life in the jungle."

47. Hearing Rávaṇa speak thus, Sítá said to him somewhat terrified. "If thou sayest this to me, thou shalt meet with death from Ráma.

48. "Ráma shall soon be here with his brother. Who can insult me like a tiny deer wishing to touch the consort of a lion?

49—50. "Pierced by the arrows of Ráma thou shalt fall down upon the earth." Hearing these words of Sítá, Rávaṇa wild with anger showed his true form like a huge mountain with its ten faces, twenty arms and appearance like that of black cloud.

51—52. Seeing that form the goddesses of the woods and the other beings get terrified Then tearing the earth with his nails and lifting Sítá up in his arms and balancing her, he threw her into his car and speedily went towards the welkin

53. "Oh Ráma, Oh Lakshmaṇa," thus crying, weeping, terrified and humbled Sítá looked down towards the earth.

54—55. Hearing Sítá's cry of pain the vulture Jatáyusha of sharp beak soon rose up from the mountain side and said to Rávana "tarry, tarry, when I am here, who can go away carrying off the wife of the lord of the world from his lonely home in the forest, like a dog carrying off the libations prepared for a sacrifice with the aid of the *mantras* ?

56. So saying, with his sharp beak he tore Rávaṇa's car to pieces, and with his feet he pierced his horses and broke his bow.

57. Then releasing Sítá, Rávana took up a dagger and cut off the wings of the wise king of the birds.

58—59. That king of the birds fell on the ground with some life-breaths remaining. Then having taken up another car speedily carrying off Sítá who was crying Ráma, Ráma, and found no protector, Rávaṇa went away.

60—61 "Oh Lord of the world, O Ráma, thou dost not see me in this distress, Do thou release thy wife as she is being carried away by the Rákshasa. Oh Lakshmaṇa of great fortune do thou protect me who has sinned against thee. My brother-in-law pierced with my wordy shafts thou shouldst pardon me."

As she was crying thus, Rávaṇa fearing the advent of Ráma went off with the speed of wind carrying Sítá away.

62—63. As she was being carried through the sky and had her head downwards that lotus faced lady saw five monkeys sitting on a hill.

64. Taking off half of her upper garment and her jewels and tying them in a bundle she threw it on the hill, saying let them tell Ráma of it.

65. Then having crossed the ocean and reaching Lanká, Rávaṇa placed Sítá in the inside of his palace in the Asokavána surrounded by Rákshasa women and looked after her like his own mother.

66. Lean, greatly humbled, bereft of decorations, with her face burning with sorrow, greatly agitated, always crying Oh Ráma, Ráma, thus did Sítá live in the midst of the Rákshasa women.

NOTE.—This keeping Sita like his mother is clearly Puranic invention. In the Valmiki, Ravana having entered Lanka with Sita like death in his arms placed her in the midst of Pisacha women and commanded them on pain of death not to do or say anything disagreeable to her. The words Maya, Mayamiva, Surim (माया माया मिवा सुरीं) in Aranya Kanda, Valmiki, Chap. 54, verse 14, scarcely justify the interpretation of the commentator that the Sita who was brought to Lanka was an illusive Sita and that the real Sita had entered fire. They only mean that just as Maya the chief of the Asuras placed his Asuric energy in a place, Ravaua did the same with Sita.

CHAPTER VIII.

1—2. Having killed that Rákshasa who could illusively assume various forms Ráma returned to his Ashrama and saw Lakshmaṇa coming up from afar with a downcast and dry face. Then Raghava of great soul anxiously thought.

3. Lakshmaṇa does not know that I have created an illusive Sítá. Even though I know this, yet I shall delude him and grieve like an ordinary person.

4. If having relinquished all action, I sit silently in my temple, then how shall the death of millions of Rákshasas be brought about.

5—7. If I grieve over Sítá burning with sorrow like an ordinary person then by gradually searching for her I shall reach the abode of the Asuras. There having killed Rávaṇa with his family, I shall bring out Sítá who was placed by me in the fire and carefully go to Ayodhyá. I have become born as man at the prayer of Brahma. Having assumed a human form I shall for some time live upon the earth. Therefore do you listen to my actions done under the influence of Máyá. Thereby you will easily attain to emancipation by following the path of devotion.

8—9. Having resolved in this manner, Ráma seeing Lakshmaṇa coming up said to him : " Why hast thou come leaving off Sítá, who is dearer to me than life itself. The daughter of Janaka has been carried away or eaten by Rákshasas.

10—11. With folded hands and weeping Lakshmaṇa repeated the harsh words of Sítá. " 'Oh Lakshmaṇa,' these words of the Rákshasa were heard by her. Hearing these words like thine, she told me to go forthwith. I told her Oh Goddess, this is the cry of the Rákshasa. It is not the cry of Ráma, do thou, of sweet smiles, be easy.

12. " Thus pacified by me that good woman said to me, words which can not be repeated in thy presence.

13 "Shutting my ears and coming out of the hermitage I have come to see thee." Ráma said to Lakshmaṇa thou hast yet acted unwisely.

14 Thou hast taken the words of a woman to be true and leaving off that fair-faced lady hast come here. She has been carried away or eaten by Rákshasas. Of this there is no doubt.

15. Thus troubled with anxiety Ráma speedily went towards his Ashrama. There not finding Jánakí he wept in great sorrow.

16. " Oh my beloved ! where hast thou gone, thou art not seen in the Ashráma as before. Or art thou hiding somewhere playfully in order to deceive me."

17. Thus searching throughout the forest he did not see Jánakí and asked the goddess of the woods as to where his dear wife Sítá was.

18. " Let the deer, the birds and the trees show me my beloved." Thus weeping Ráma did not find Sítá anywhere.

19. Although omniscient and capable of seeing everything yet he, the Lord of the Raghus, did not see Sítá. Though bliss itself, yet he grieved over her. Though unmoving yet he ran about.

20. Though without the sense of I or mine and the embodiment of unbroken bliss, yet he grieved over Sítá, crying, "my wife, my Sítá," in grief.

21. Thus acting under the influence of Máyá, though unattached, that best of Raghus appeared to be attached to things of the world to those of foolish understanding but not to those who knew the truth.

22—23. Thus searching through all the forest, Ráma together with Lakshmaṇa saw lying on the ground a broken car, bow and the pole of the car. Seeing these he said to Lakshmaṇa, "See Lakshmaṇa, some one was carrying off the daughter of Janaka, when another conquered him and took her away."

24. Then having gone some way off he saw a creature lying like a mountain with body drenched with blood. Seeing him Rámá said.

25. "This creature undoubtedly devoured Jánakí of auspicious appearance and is now sleeping having gorged himself. See, I shall kill this Rákshasa.

26. "Do thou, O Raghunandana, soon bring my bow and arrow." Hearing these words of Ráma, Jatáyusha said as if terrified.

27—28. "Do not kill me, may good betide thee. I am myself dying on account of my own *karma*. I am Jatáyusha who pursued Rávaṇa, the kidnapper of thy wife. Then, O thou destroyer of enemies, there was a fight between us, I broke his horses and this is his car. I was then killed by him.

29. "O master of the world I have fallen and shall give up my life-breath, see me." Hearing this painful cry of the bird, Ráma saw his life-breath struggling through his throat.

30. He touched him with his hand and with tears in his eyes said :

31. "Say, O Jatáyusha, who has carried off my wife of auspicious features. Thou hast been killed for my sake, therefore thou art my dear friend."

32.—33. In painful accents, with blood coming out of his mouth, Jatáyusha said, "Rávaṇa, the Rákshasa of terrible strength, has, O Ráma, carried away Sítá and went towards the south. Further than this I have not the strength to say. I shall give up life in thy presence.

34. It is good that I have seen thee, O thou sinless one, in my last moments. Thou art the Supreme self, Vishṇu who hast taken a human form through Máyá.

35. In my last moments having seen thee, O best of Raghus, I am emancipated. Do thou touch me with thy hands and I shall attain to thy abode."

36. "Very well," so saying Ráma smiled and touched his body with his hand. Then having given up life Jatáyusha fell on the ground.

37. Ráma grieved over him as if he were his own kinsman with tears in his eyes and having collected wood along with Lakshmaṇa cremated him.

38—39. Having bathed, Ráma together with Lakshmaṇa killed a deer of the forest, threw pieces of its flesh in several places on the grass saying let all the birds eat this. Let the king of the birds be gratified.

40. Having said so, Ráma said to Jatáyusha. "Do thou, O Jatáyusha, go to my abode. Do thou attain to a condition like mine in the sight of all the world."

41—43. Then having taken a heavenly form, the good Jatáyusha mounted a car resplendent like the sun. Carrying the conch, the discus, the mace, the lotus and wearing a crown and costly gems and a robe of yellow silk, illuminating all the quarters with his light, worshipped by four of the companions of Vishnu dressed like him and praised by hosts of *yogins*, he came to Ráma and with folded hands sang this hymn of praise.

44. Jatáyusha said :—" Ever do I bow to that Rámchandra who is possessed of innumerable attributes, who is measureless, who is the beginning of all and the cause of the preservation and destruction of the world. Whose essence is peace and who is the Supreme self of all.

45. " I bow to that Ráma who is bliss immeasurable, who is eyed askance by Lakshmí, who destroys the troubles of the gods Brahma and the rest, who is the best of men, who carries the bow and the arrow. Unto Him I bow day and night.

46. " Day and night I take refuge in the scion of the Raghus who is the handsomest of men in the three worlds, who is worshipped by all, whose splendour is like that of the sun, who gives his devotees their desired object, who affords shelter to all and who lives in the hearts of those who love him.

47. " I go to that Hari whose name is the fire which burns this forest of the Sansára, who is the god of gods of the world, who is merciful, who destroys millions of Rákshasas, whose body is like the blue waters of the daughter of the sun (Jumná).

48. " I go to that Raghunandan who is far away from those who are attached to the world, who is always seen by Munis who are unattached to the world, whose lotus feet are the easy boat to cross the ocean of life.

49. " I go to that chief of the Raghus who lives in the heart of the Lord of the mountains (Mahádeva), and the daughter of the mountain (Párvatí), who supports the mountain, whose actions are ever good, whose feet are ever worshipped by the gods and kings of the Danávas.

50. " I go to that chief of the Raghus whose eyes are like the lotus, who is within easy reach of those who shun other people's wealth and other people's wives, whose hearts are pleased on hearing of the prosperity and praise of others, and who are always devoted to the good of others.

51. I go to that chief of the Raghus whose lotus face is always graced with a smile, who is always easy of access, who is of the colour of *lapus lazuli*, whose eyes are like the black lotus, and who is the lord of even the preceptor of Shiva.

52. "I praise that Lord who under the various forms of Hari, Brahma and Shiva appears as if invested with the three qualities of Satava, Rajas and Tamas, like the sun reflected in vessels full of water, and who is an object of worship to the king of the gods.

53. " I go to that chief of the Raghus whose form is beautiful like a million lord of Rati (Kámadeva, the god of love), who is not far off from the devotion of the followers of the Satpathasakha of the Vedas, who is always manifest in the hearts of those who have subjugated their senses and who destroys all sorrows."

54. Thus hymned by Jatáyusha, the best of Raghus became highly pleased and said " Do thou go to my supreme abode of Vishnu, may good betide thee.

55. " Whoever hears this hymn recited or writes it or regularly reads it, goes to my abode and at the time of death gets recollection of me."

56. Thus that bird heard with joy the speech of Raghunandan, attained to Ráma's nature and went to the place worshipped by Brahma.

CHAPTER IX.

1. Then Ráma together with Lakshmaṇa went to another forest, again greatly pained and bent upon searching for Sítá.

2. There was seen there a wonderful Rákshasa of a wonderful shape with a face on the breast and bereft of eyes and the rest.

3. The arms of that king of the Rákshasa extended for one *yojana*. He was called Kabandha, the killer of all creatures.

4. As Ráma and Lakshmaṇa were going along the forest they fell into his arms and saw the huge creature in whose arms they were enveloped.

5. Ráma said to Lakshmaṇa smiling " See Lakshmaṇa this Rákshasa devoid of head and feet with his mouth on his chest.

6—7. " Whatever he gets into his arms him he surely devours. We are also enveloped into his arms. There is no way to get out of them, O Raghunandan. What should be done next by us. He shall eat us up."

8. Lakshmaṇa said :—" O Raghava what need is there of thinking. Let each of us surely cut off one of his arms."

9. " Very well," so saying Ráma cut off his right arm with his dagger and Lakshmaṇa did the same forthwith with his left.

10. Then greatly surprised, the Daitya said, " Who are you chief of the gods, the loppers of my arms. Are you the gods in the heavens."

11. Then Ráma of eyes like the lotus said with a smile " The Lord of Ayodhyá was Rájá Dasratha the great.

12. " I am Ráma his son. Lakshmaṇa the wise is my brother. My wife is Sítá, the daughter of Janaka, famed for her beauty throughout the world.

13. " As we had gone a-hunting some Rákshasa carried away Sítá. Searching for her we have come to the dire forest. Enveloped in thy arms we have cut them off in order to protect our life. Who art thou having assumed this dire appearance."

14. Kabandha said :—" Blessed am I, if thou art Ráma who hast come near me. Formerly I was the king of the Gandhárvas proud of my youth and beauty.

15. "I was roaming about the world surrounded with beautiful women and was beautiful to behold. Through ascetism I had obtained from Brahma the boon of indestructibility, O best of Raghus.

16. " Once upon a time in days of yore I laughed out on seeing the Muni Ashtavakra. Angrily he said ' O vile wretch, do thou become a Rákshasa.'

17. " When beseeched by me Ashtavakra, who was full of mercy, told me through the power of his ascetism of the end of the curse.

18. " ' In the Tretáyuga Náráyaṇa himself incarnating as the son of Dasratha will himself come and thy arms which extend to a *yojana* will be lopped off by him.

19. " ' Then released of this curse thou shalt be as before.' Thus cursed by the Muni I saw my body transformed into that of a Rákshasa.

20. " At one time I ran after the king of the gods and he also, O Ráma, struck me off on the head.

21. " Then my head fell on my chest and my feet also went into my sides, but on account of the boon given by Brahma I did not meet with death even though struck by a thunderbolt.

22. " ' How shall he live without a mouth.' Thus said all the gods possessed of pity on seeing me bereft of a mouth.

23. "Then the king of the gods said 'Thy mouth shall be in thy belly, thy arms shall extend for a *yojana*, do thou go away from here.'

24. "Thus directed I live here and always seize creatures of the forest by my arms and eat them. Now my arms have been lopped off by thee, O Raghunandana.

25—26. "Now having collected fire-wood at the mouth of a pit and lighted it do thou throw my body unto it. Burnt by the fire by thee, O best of Raghus, I shall attain to my former shape and shall tell thee of the path thy wife has been taken by."

27. Thus addressed by Kabandha, Lakshmaṇa speedily dug a pit and threw him and burnt him with fuel. Then he arose with a body like the God of love adorned with jewels.

28. Having circumambulated Ráma and prostrated himself low on the ground he said in accents faltering with devotion.

29. The Gandhárva said :—"O Ráma my desire is to hymn thy praises reverently, of thee who art without beginning, limitless and beyond speech and thought.

30. "Thy subtle form is unmanifest and different from the two bodies (gross and subtle). Thy form is intelligence (sight) itself. All the rest that is manifest is non-intelligent and not self. How can then the mind which is distinct from thee and non intelligent know thee.

NOTE.—The two forms here alluded to are the Virata and the Hiranyagarbha. The Virata is the cosmic body and the Hiranyagarbha the cosmic mind of God. Beyond these is the Avyakta the unmanifest which is difficult of comprehension even by yogins. The Atma is beyond speech and thought; all else than the Atma is non-intelligent (Jada)."

31. "The unity of the Buddhi and the reflection in it of the self Átmá, is called Jíva. Brahma is verily the witness of the Buddhi and the rest. In Him who is the self of all, all this world is super-imposed through nescience. He is no object of cognition, unblemished and the self of all.

32—33. "Thy subtle body is *Hiranyagarbha*. The *Viráta* is thy gross body. Thy subtle form is the object of meditation in the lotus of the heart as it gives bliss to those who meditate upon it. In it is seen this world with its past, present and future.

34. "Thy *Viráta* form is an object of meditation in thy gross body surrounded by Mahat and the rest and the seven attributes above that.

NOTE.—Here the seven attributes are the seven principles of the Sankhya system of philosophy. The principal of egoism Ahankara is enveloped by Mahat (cosmic Buddhi) which is seven times grosser than it. The principle of Mahat is enveloped by Akasa (space) which is seven times grosser than it, space by air ten times grosser, air by fire ten times grosser, fire by water ten times grosser and water by earth ten times grosser. In it is the mundane egg. In the egg are the fourteen worlds forming the gross body of the self-created Brahma.

35. "Thou art the one goal to be attained by all. The worlds are known as thy body, the *pátála* region is thy feet, the *mahátál* is thy heel

36--38. "The *rasátál* world (is thy) ankles. The *talátál* (is) the portion between the ankles and the knees. The *sutál* is the portion above the knees. The *vitála* is the portion known as the thighs. The *atál* is the earth which is the portion below thy navel and the loins. The sky is thy navel; the starry world thy chest, the *maharloka* thy neck, the *jnanaloka* thy mouth, *tapaloka* thy forehead, *satyaloka* thy head, O lord, O best of Raghus.

NOTE.—These are the 14 lokas of the Puranas typified as the body of God.

39—40. "Indra and the other gods who uphold the world are thy arms, the quarters are thy ears. The Aswins are thy nose and thy mouth is the fire. The sun is thy eye and the moon is said to be thy mind, Time is thy frown, the lord of speech is thy intellect,

41. "Thy Ahankára (egoism) is Rudra, thy speech are the Vedas, O undecaying one, Yama is thy grinding of the teeth and the stars are the rows of thy teeth.

42. "The Máyá which deludes the world is thy smile, thy looking askance is creation. *Dharma* is thy front and *Adharma* thy back.

43. The closing and opening of thy eyelids are night and day, O best of Raghus, the seven seas are thy sides and the rivers are thy veins, O lord.

44—45. "The hair on the body are the herbs and forest trees, thy vital seeds, O lord, is the rain. Thy greatness is the power of knowledge. Thus is thy gross body. If men fix their minds upon this gross form of thine they will achieve emancipation without trouble. There is nothing higher than this.

46. "Therefore, O Ráma, I shall always meditate upon thy gross form, for by meditating upon it there arises that flow of the nectar of loving devotion which makes the hair stand on end and sends a thrill of bliss throughout the body.

47. That verily is emancipation which is meditation upon thy gross form. If thy gross form cannot be meditated upon, let it remain. I shall meditate upon this form of thine which is now before me.

48.—49. "Of dark hue carrying the bow and the arrow, decked with matted locks and barks of trees, of youthful age and searching for Sítá along with Lakshmaṇa. Let this form be always present before my mind. O best of Raghus, Shankara, who is omniscient along with Párvatí, always meditates upon thy form.

50—51. "Living in Káshí with a mind always at peace, he advises those who are about to die to repeat *Ráma, Ráma,* which carries one across the ocean of life and denotes that which is expressed by the great saying thou art that. Thus telling his devotees he lives happily in Káshí. Therefore, O lord of Jánakí, thou art the supreme self. There is no doubt in this.

52—53. "Deluded by thy Máyá all do not know thee. Salutations to thee, O Ráma, the good, the creator and the supreme self, O lord of Ayodhyá. O thou, who art attended by Lakshmaṇa, save me, save me, O lord of the world, let thy Máyá not overpower me."

54. Ráma said, "O Deva Gandhárva, I am pleased with thy devotion and hymn of praise. Do thou go to my supreme abode, the eternal self. Those who meditate upon this hymn of praise which thou hast uttered, constantly with a singleness of mind and with devotion, leaving off this world which is the product of nescience, come unto Me who am always known as their own self.

NOTE.—The author here lays down two kinds of meditation (1) upon God manifested as the universe, the Viraṭa form for those who are advanced in devotion (2) for the ordinary mind meditation upon the visible form as it appeared to the Gandharva. When the mind becomes steady on this, it can take up the other form.

CHAPTER X.

1—2. Having thus obtained his boon, the Gandhárva said to Ráma as he was going to the heavens, "Here in front of thee, O Raghunandan, is the Ashrama of Savari skilled in the path of devotion and devoted to thy lotus feet. She is awaiting thy coming. Do thou, O possessor of good fortune, go to her. She would tell thee all.

3. So saying he went off by a car resplendent as the sun, to the abode of Vishnu. Such is the merit of remembrance of the name of Ráma.

4. Having crossed that dire forest infested with lions, tigers and the like, Ráma gradually approached the Áshrama of Savari.

5. Seeing Ráma coming up with Lákshmaṇa she was greatly pleased and immediately rose from her seat.

6. Throwing herself at their feet, with eyes full of joy, she welcomed them and made them sit on her own seat.

7—8. Having then with devotion washed the feet of Ráma and Lakshmaṇa, and having sprinkled that water over her body, she worshipped them reverently according to rules.

9. She then gave to Rám, joyfully and with devotion, fruits which tasted like nectar and which she had collected for him.

10. Having worshipped his feet with flowers, scents and ungents, Savari said to that best of Raghus, where after having been duly served as a guest he was seated in her Áshrama together with Lakshmaṇa.

11. " O best of Raghus, my Gurus who were great Rishís, lived in this Áshrama and I stayed here attending them.

12. " Thousands of years ago they went to the abode of Brahma. As they were going they told me to live here heedfully saying :

13. " Ráma, son of Dasratha, who is the incarnation of the primeval Purusha for the destruction of the Rákshasas and protection of the Rishís, will come here. Do thou steadily betake thyself to meditation with a concentrated mind.

14 - 15. " 'The Lord is now living in the Chitrakuta Áshrama. Till his arrival do thou carefully preserve thy body. On seeing Ráma and burning this body, thou shalt go to the supreme abode.'

16. " I, O Ráma, did as directed, concentrating my thought upon thee. At sight of thee, O Ráma, the prophecy of my Gurus has been fulfilled.

17—18. " A sight of thee, O Ráma ! was unattainable even by my Gurus. An ignorant woman like myself, born of a low caste, can only have the privilege of being a slave of thy slaves removed a hundred degrees, how can, O thou limitless self, she have the privilege of seeing thee ?

19. "Thou, O Rama, who art beyond mind and speech, standest before me to-day. I do not know how to praise thee, O god of gods, what shall I do, be thou gracious unto me."

20. Ráma said—"In whose worship, the fact of being a man or woman, or belonging to a particular caste or order is no qualification— in his worship the only qualification is love.

21. " Neither by sacrifices nor by gifts nor by study of the Vedas and the like, can I be seen by those who are devoid of devotion to me.

22. " Therefore, O good woman, I shall tell thee in brief the requirements of devotion unto me :—' The company of the good is here the first requirement.

23—24. " ' The second is recitation of my deeds ; the third is singing of my attributes, the fourth, O good woman, is the exposition of my sayings. As well as constantly serving one's preceptor without guile knowing him to be my own self. The fifth is the possession of a charitable nature and cultivation of the Yama and Niyama of the Yoga Shástras.

NOTE—The Yamas are absention from killing, truth, observance of chastity, avoidance of hording wealth and absence of theft. The Niyamas are purity of mind, speech and body, contentment, ascetism, study , and dedication of all one does to God.

25. " ' The sixth is constant worship of me ; the seventh is meditation upon *mantras* relating to me toget[illegible] with their *angas* (limbs or parts).

26. "'Worship of my devotees, who are to me greater than my own-self looking upon all as my own self, non-attachment to external things and control of the internal and the external organs, also constitute the seventh method.

27. "'The eighth and the ninth, O good woman, are reflection upon my nature.' These are the nine kinds of devotion which can be acquired by any one.

28. "Whether he is a man or a woman or even a member of a lower order of creation, devotion through love, O good lady, arises through these means.

29—30. "On the appearance of devotion, comes realization of my own self. He who has realized my own self acquires emancipation in this very life.

31. "Therefore it is a settled fact that devotion is the means of emancipation. He who has accomplished the first of the means, *viz.*, company of the good, for him there is devotion and gradual emancipation. In this there is no doubt.

32—33. "Because thou art possessed of devotion unto me, therefore have I come to thee. Henceforth from sight of me there is emancipation for thee. There is no doubt in this. If thou knowest tell me where is my beloved Sítá of eyes like the lotus, where is she living and who has carried off my beloved of lovely appearance."

34. Savari said—"O lord, thou knowest all, Thou art the omniscient protector of all. And yet thou askest this of me following the ways of the world.

35. "Therefore I shall tell thee where Sítá now is. Rávaṇa has carried her off and she is now in Lanká.

36. "Here, close by, is the large and beautiful lake of Pampá. Adjoining it is the great hill known as Rishyámuka.

37. "There, together with his four counsellers, king Sugríva of unmeasured prowess lives in great fear. He is afraid of Bálí, his brother.

38. "But the hill is inaccessible to Bálí because of the fear of the Rishí. There do thou go and make friends with him, O Lord.

39. "All thy work shall be done by Sugríva. I shall enter the fire in thy presence, O scion of the Raghu race.

40. "Do thou, O great king, stay here for a *muhurta* (an hour) till reducing this body to ashes, I go to thy supreme abode, the place of Vishnu."

41. Having said so to Ráma, she entered the fire. Having burnt off all bonds caused by nescience, Savari attained through the grace of Ráma to emancipation which is difficult of attainment.

42. With Ráma the lord of the world who is full of gracious love to his devotees pleased, what is there that is difficult of attainment, Though of low descent, Savari obtained emancipation through his grace.

43. What to be said of those high Brahmaṇas who are cherishers of Ráma obtaining emancipation. Devotion to him is the means of attaining to emancipation, there is no doubt in this.

44. O men of the world, devotion to Srí Rámchandra is the giver of emancipation in this world. Therefore do you with love serve his two feet which are capable of yielding every desired object. Having left off afar diverse kinds of knowledge do you wise men cherish in your hearts Ráma of dark hue whose image is reflected in the heart of Mahádeva.

THE KISHKINDHA KANDA.

1. Srí Mahádeva said—Then Ráma together with Lakshmaṇa gradually approached the banks of the Pampá lake and having seen that best of lakes became greatly astonished.

2. It extended for one *kos*, was unfathomable, was full of clear water and was beautified with full blown water lilies, as well as with red and blue lotuses.

3. It was full of *hansas, karandavas, chakravakas* and other aquatic birds. It resounded with the warbling of water fowls, white cranes and herons.

4. It was overhung with diverse kinds of flowering creepers and fruit trees. Its water was clear like the mind of the good and full of the fragrance of lotus birds.

5. There the Lord having touched and drunk the water which removed all fatigue, walked with his brother over a cool road on the banks of the lake.

6—7. As these two heroic brothers Ráma and Lakshmaṇa were going by the side of the Rishyámuka hill, bow and arrow in hand, with senses under control, adorned with matted hair and barks of trees, looking at trees of various kinds and the beauty of the hill. Sugríva together with his four monkeys saw them from its top. Seeing them he ran further up from fear.

8. Terrified he said to Hanumána :—" Who are these very brave men, O friend, do thou know them, having assumed the guise of a Brahmachárin (mendicant student) may good betide thee.

9. "Have they been sent by Bálí to kill me? Having talked to them do thou know their minds.

10. " If they are of evil hearts, make a sign to me by the hand, do thou be humble and thus ascertain the truth."

11. "Very good," saying so Hanumána went up as a Brahmachárin and humbly prostrating himself spoke to Ráma as follows :—

12. " Who are you, tigers amongst men, youthful and brave, illuminating all the quarters with your lustre like two suns.

13. You are the creator of the three worlds, so it appears to me. You are the two primeval Purushas Nara and Náráyaṇa, the cause and the life of the world.

14. Y u are roaming about in sport, having taken up human forms under the influence of Máyá, for the purpose of relieving the load of the earth as well as for protecting your devotees.

15. You are two supreme Purushas who have descended upon earth in the shape of Kshatriyas. You are doing the work of the creation, absorption and preservation of the world in sport.

16. You are free, you abide in all hearts, moving them, you the two gods, Nara and Náráyaṇa, are here going about in the world. This is my belief."

17. Then Srí Ráma said to Lakshmaṇa, " See this Brahmachárin. He has verily heard the whole of the science of words (grammar) more than once,

18. " All that he has said has not, one improper word." " Then Raghava, the embodiment of knowledge, said to Hanumána :—

19—20. "I am Ráma, the son of Dasratha. This is my brother Lakshmaṇa. By the command of my father, I, O Brahmaṇa, came and lived in the Dandaka forest, together with my wife Sítá. There some Rákshasa took away my wife.

21. " We have come here in search of her. Do thou tell us who and whose man art thou ?"

The mendicant said—" Sugríva of great soul, the king of the monkeys, is living upon the top of the hill together with his four counsellors.

22. He has been turned out of his kingdom by his younger brother Bálí of evil heart who has enticed away his wife.

23. " From fear of Bálí, Sugríva is living on the Rishyámuka hill. I am the minister of Sugríva, the son of the wind god, O thou of great intelligence.

24. " I am known as Hanumána, born of Anjaní. It is proper that thou, O best of Raghus, shouldst make friends with Sugríva.

25. He shall help thee in killing the enticer of thy wife. We shall go just now if it so pleases thee, come."

26. Srí Ráma said—" I have come to make friends with him, O lord of the monkeys, whatever be the work of my friend, I shall undoubtedly accomplish it."

27. Then Hanumána, taking his own form, said to Ráma. "Do you mount my shoulders, we shall go up the hill.

28. "We shall go where Sugríva is living for fear of his brother Báli." " Very good," so saying Ráma and Lakshmaṇa mounted up his shoulders.

29. Off the great monkey flew and reached the top of the hill in a moment. Then Ráma and Lakshmaṇa rested under the shade of a tree.

30. Hanumána then went up to Sugríva and with folded hands said. " O king let thy fear cease. Ráma and Lakshmaṇa have come.

31. " Do thou speedily get up. I have arranged thy friendship with Ráma. Having made fire thy witness, do thou speedily make friends with him."

32. Then with great joy Sugríva came up to the lord of the Raghus and having plucked the branch of a tree himself gave it to him for a seat.

33. Hanumána gave a seat to Lakshmaṇa and Lakshmaṇa to Sugríva. Greatly pleased they all sat there.

34. Lakshmaṇa then related to Sugríva the whole of Ráma's story from the beginning, his going to the forest and the abduction of Sítá.

35. Having heard the speech of Lakshmaṇa, Sugríva said to Ráma, " O king of kings I shall search for Sítá.

36. " I shall also help thee in killing thy enemy. Hear, O Ráma, I shall tell thee something that I had seen.

37—38. " Once upon a time together with my ministers I was sitting on the top of the hill, when we saw a beautiful woman being carried through the sky by some one, crying ' Ráma, Ráma.' Seeing us sitting on the top of the hill, she removed her ornaments, and put them in her cloth, and looking at us, threw them down, crying as she was being carried by the Rákshasa. I put her ornaments in the cave, O lord.

40. " Thou shalt see them just now and know whether they are thine or not." Having said so, the monkey brought them and showed them to Ráma.

41. Having removed the cloth and seeing the ornaments Ráma repeatedly said, "Oh Sítá." Having placed them upon his heart, he wept like an ordinary person.

42. Then Lakshmaṇa having consoled his brother said—" Before long, O Ráma, thou shalt be restored to the good Jánakí after killing the Rákshasa in battle with the help of the king of the monkeys."

43. Sugríva also said, "O Ráma, I promise to thee that having killed Rávaṇa in battle I shall give thee Jánakí."

44. Hanumána then lighted a fire close by and those two pure-minded persons, Ráma and Sugríva, making it their witness, extended their arms and embraced each other. Then Sugríva sat close to the lord of the Raghus.

45. Affectionately he related his story to the chief of the Raghus, saying : " Hear, O friend, the story of what Bálí has done to me.

46—47. " The son of Máyá called Máyáví filled with great pride having come to Kishkindhá challenged Bálí to battle with the roar of a lion. Bálí could not bear it and went out, his eyes red with anger, and struck him with his fist.

48—50. " Trembling with fear he went towards his own cave. After him ran Bálí as well as I. Then seeing Máyáví entering his cave, Bálí in anger told me to stop outside and that he would go in. Having said so he entered the cave and did not come out for a month.

51. " At the end of the month much blood flowed out of the entrance of the cave. Seeing that, in great sorrow, I said ' Bálí is dead. '

52. " Placing a stone at the entrance of the cave I came home and said, ' Bálí is dead, having been killed by a Rákshasa in the cave.'

53. " Having heard this they all grieved over Bálí's death, and though they did not wish it, all the ministers installed me as king.

54. " I governed the kingdom for some time. Then Bálí came out and angrily said to me harsh words.

55. "Insulting me much he struck me with his fist. Getting out of the town I ran off in great fear.

56. "Having wandered all over the world, I came to this Rishyámuka hill. He does not come here for fear of the curse of the Rishí, O Lord.

57—58. " Thenceforth he of foolish understanding has taken my wife in his keeping. Therefore burning with grief, bereft of kingdom and prosperity I live here. To-day by touching your feet I have become happy." Sorry for the trouble of his friend, the lotus eyed Ráma said:—

59. " I shall soon kill thy enemy, the ravisher of thy wife." So he made a vow in the presence of Sugríva.

60. Sugríva said, " O king of kings, Bálí is the bravest of the brave. How shall you kill him, who cannot be conquered even by the gods.

61—63. " Hear I shall tell you, O bravest of the brave, of his prowess. Once upon a time one Dundábhí, who was of a huge body and possessed of great strength, came, O Ráma, to Kishkindhá in the guise of a buffalo. Of terrific appearance he challenged Bálí for fight at night.

64. " Hearing his challenge Bálí, unable to bear it, very angrily took hold of the horns of the buffalo and threw him down upon the earth. With one foot he held him down and turned his huge head with his hands, and having cut and balanced it threw it upon the ground.

65. " That head fell near the Áshrama of Matanga. It came down from one *yojana* and fell into the Áshrama of the Rishí.

66—67. " Showers of blood rained from above. Seeing them the Rishí overpowered with anger said to Bálí ' If thou comest to my hill

thou shalt henceforth die with thy head broken; of this there is no doubt.' Thus cursed by the Rishí he does not come to the Rishyámuka hill."

68. "Knowing this I live here free from fear. Do thou, O Ráma, see the head of that Dundábhí which is like a mountain.

69. "If thou canst throw it off, then thou shalt be able to kill Bálí." So saying he showed Ráma that head which was like unto a mountain.

70. Seeing it Ráma smiled and threw it off with his toe at a distance of ten *yojanas*. It looked like a miracle.

71. "Well done, well done," said Sugríva and his counsellers to Ráma. Again Sugríva said to Ráma, the refuge of his devotees.

72. "Thou seest, O best of Raghus, these seven palmyra trees of great strength, Bálí shakes each of them and forthwith makes it leafless.

73—74. "If thou canst pierce a hole in these trees with one shot of thy arrow, then I shall believe in thy being able to kill Bálí." "Very well," so saying Ráma took up his bow and putting an arrow to it pierced the seven trees as well as the hilly surface across.

75. "The arrow then returned to Ráma's quiver and remained there as before. Then greatly overjoyed and astonished Sugríva said to Ráma :

76. "O God, thou art undoubtedly the lord of the world, the supreme self, who hast come to me to-day because of the accumulation of my good *karma* in the past.

77. "Men of great souls worship thee for the purpose of release from the world. Having thee as my friend, I pray for emancipation, how can I wish for worldly objects ?

78. "Wives, sons, wealth, kingdom, are all the work of thy Máyá. Therefore, O Lord of lords, I do not wish for anything else, be thou gracious unto me.

79. "To-day I have, by my good fortune, attained to thee who art the embodiment of bliss, just as one digging the earth gets wealth, O thou lord of truth.

80—81. "The bond caused by the beginningless *Avidyá* has to-day been cut asunder. Sacrifices, gifts, penances, religious rites, works of charity, erection of ponds, etc., do not weaken this chain. On the contrary, they make it stronger. At the sight of thy feet, it is, O Lord, destroyed immediately, of this there is no doubt.

82. If one's mind abides in thee steadily even for half a moment, his nescience, the root of all sorrows, is destroyed that very moment.

83. O Ráma, let my mind therefore always abide in thee, and no where else.

84. He whose tongue sweetly sings Ráma, Ráma in repeated tones is released that very moment even though he be the killer of a Brahmaṇa, or a drinker of wine.

85. "I do not wish for victory over enemies, nor sensual pleasures, wives and the rest. I always wish for devotion to thee which destroys bondage.

86. "My worldly life is due to thy Máyá, I am a portion of thy energy, O best of Raghus. Having bestowed upon me devotion to thy lotus feet, do thou save me from this misery of the world.

87—88. "Formerly with a mind overpowered by thy Máyá, I cherished the notion of friends, superiors and those who were neither friends nor foes; to-day by having a sight of thy feet, O Raghava, all appears to me to be Brahma, who is here a friend, who an enemy ?

89. "As long as one is bound by thy Máyá, so long is there differentiation of the attributes of *Satava, Rajas* and *Tamas*. This differentiation lasts so long as there is manifoldness, not otherwise. So long as there is manifoldness due to nescience, there is fear of death.

90. Therefore whosoever cherishes the *avidyá* (nescience) falls into this blinding darkness. All this bondage of sons, wives and the rest has its root in nescience. Therefore, O best of Raghus, do thou destroy thy slave Máyá.

91. "May my mind cherish the thought of thy feet alone. May my tongue always sing thy holy name, may my hands be ever devoted to the service of thy devotees, may my body always come into contact with thy body.

92. "May my eyes always have sight of thy images, thy devotees as well as my preceptor, may my ears always hear of thy deeds in various incarnations, may my feet always visit places sacred to thee.

93. "O thou who hast the enemy of the snake for thy emblem may my limbs bear (the stamps of) the holy places sanctified by the dust of thy feet, and let, O Ráma, my head always bow to thy feet, which are cherished by Shiva, Brahma and the rest."

CHAPTER II.

(The Death of Bálí.)

1—2. Eyeing Sugríva whose impurities had all been washed off from contact with his person and having for the purpose of accomplishing the work of the gods thrown the veil of Máyá over him, Ráma said with a smile : "My friend what thou hast said is true, there is no doubt in this :

3. "People will, however, say of me 'what did the scion of the Raghu race do for the lord of the monkeys, having made fire as the witness of truth.'

4. "I shall thus undoubtedly incur the reproach of the world. Do thou, therefore, go and challenge Bálí to battle, may good betide thee.

5. "I shall kill him with one shot of my arrow and instal thee in the kingdom." "Very well," so saying Sugríva went forthwith to the outskirts of Kishkindhá.

6—7. Uttering a roar he challenged Bálí. Hearing that roar of his brother, Bálí with eyes red with anger went out of his house to the place where the monkey Sugríva was. As he was coming up speedily Sugríva struck him on the chest.

8. Bálí maddened with anger struck Sugríva with fists; Sugríva then struck Bálí. In this way each angrily fought with the other.

9. Alike in appearance Ráma eyed them with wonder and did not shoot his arrow fearing lest he should kill Sugríva.

10 Then Sugríva fled away in fright vomiting forth blood, Bálí went to his house and Sugríva said to Ráma :

11. "Why art thou having me killed by my enemy in the shape of a brother. If killing me is desirable, then do thou kill me thyself, O lord.

12. "Having made a promise to me, O thou best of Raghus, of truthful promise, why dost thou, O protector of thy refugees, abandon me."

13—14. Hearing these words of Sugríva, Ráma embraced him and with tears in his eyes, said :—"Do not fear. Seeing both of you alike in appearance fearing to kill my friend, I did not shoot my arrow. I shall now make a distinguishing mark for thee to remove all doubts.

15. "Go and again challenge thy enemy. Thou shalt see Bálí dead. I am Ráma. I swear to thee, I shall kill thy enemy in a moment."

16—18. Having thus comforted Sugríva, Ráma said to Lakshmaṇa "Do thou tie a garland of flowers round the neck of Sugríva, and send

him off to Bálí, O thou of good fortune." Lakshmaṇa having tied the garland, respectfully said to Sugríva " go, go." Thus he sent Sugríva. The latter having again gone made a wonderful roar and called Bálí to fight.

19. Hearing that roar, Bálí became amazed and wild with anger and having girded up his loins well, made up his mind to go.

20. As he was going Tárá seized hold of him and prohibited him from going, saying " thou shouldst not go, I have great misgivings this time.

21. " Though defeated by thee, he has again come back so soon. Some powerful supporter has certainly come to him."

22. Bálí said to her " O thou of fair eyebrows, let thy fear cease. Let go my hand, do thou go inside, I shall go forth to my enemy.

23—24. " Having killed him soon, I shall come back. Who can be his supporter. If he has any supporter I shall kill him also in a moment and come back. How can a brave person like me remain at home, having heard a challenge from his enemy. Having killed him, O fair lady, I shall come back.

25. Tárá said " Hear from me something more, O king, and do just as thou pleasest. Angada told me what he had heard as he had gone out hunting.

26—28. " The lord of Ayodhyá, Ráma of auspicious fortune and son of Dasratha together with his brother Lakshmaṇa and his wife Sítá came to the Dandaka forest. There Sítá was abducted by Rávaṇa. Searching for Jánakí he came to the Rishyámuka hill and met Sugríva with him. Sugríva has made friendship making fire as the witness.

29. " Ráma together with Lakshmaṇa has made a promise to Sugríva to kill Bálí in battle and make him king.

30. " Having resolved thus, they went away to their abodes. Even just now he was conquered by thee, how could he have again come back.

31. " Having, therefore, given up all enmity, do thou bring back Sugríva and having installed him as heir-apparent, seek the protection of Ráma.

32. " Do thou save me, Angad, this kingdom and thy family, O thou chief of monkeys. " Having said so with tears in her eyes, Tárá fell at his feet.

33. Seizing them with her hands she wept greatly agitated with fear. Having embraced her Bálí said to her in affectionate tones.

34—35. " Being a woman thou art afraid. To me, O dear, there is no fear. If Ráma has come with Lakshmaṇa, then I shall undoubtedly make friends with him, Ráma is Náráyaṇa himself, the lord who has come upon the earth for lightening the load of the world. This, O sinless one, I heard in days of yore. For him there is no distinction of his or the other side, he being the supreme self.

36. " I shall, O good lady, bring him to my house having bowed to his lotus feet. He cherishes him who is devoted to him. The lord of the gods is approachable through love.

37—40. " If Sugríva has himself come I shall kill him in a moment. As to thy saying regarding Sugríva being installed as heir apparent how, O dear lady, O thou of auspicious signs, being challenged by the enemy to battle, a brave man like Bálí, honored as such by all the worlds, can utter words fit for a coward. Therefore having relinquished thy fear, do thou stay at home."

41. Having thus consoled Tárá, who was grieving over his departure with tears in her eyes, Bálí went out bent upon killing Sugríva.

42. Seeing Bálí coming up, Sugríva of terrific strength, wi th te garland tied round his neck, fell upon him like a fire-fly.

43. He struck Bálí with fists, Bálí did the same to Sugríva, and Sugríva to Bálí.

44—46. Looking up to Ráma, Sugríva fought the battle. Seeing them fighting, Ráma of great prowess took out an arrow from his quiver and put it in the Indra bow. Invisible and hidden by a tree he drew it up to his ear. Marking Bálí well and making his heart the butt, Hari of great prowess let that arrow, which was like lightning and of great speed, go.

47. Making the earth tremble that arrow broke the chest of Bálí. It fell making a great noise and Bálí fell with it.

48. Becoming unconscious for a moment he regained consciousness. He then saw Ráma, the lotus eyed, standing in front of him holding in his left hand the bow and in his right hand the arrow.

49. He was wearing barks of trees and a crown of matted hair. His broad chest was shining and he was wearing a garland of wild flowers.

50. His arms were stout, beautiful and long, he was shining like the young Durva grass and was served on their side by Sugríva and Lakshmaṇa.

51. Having looked at him Bálí said to Ráma slowly reproaching him.

" What did I do to thee, O Ráma, that thou hast killed me.

52. " Not knowing the duties of kings thou hast done a reprehensible deed having hidden thyself behind a tree thou shotest an arrow at me. What glory didst thou gain by fighting like a thief ?

53—54. " If thou art a Kshatriya, born in the race of Manu, thou shouldst have fought me in open battle and wouldst have got its fruit, What has Sugríva done for thee which I did not ?

55. " Rávaṇa enticed away thy wife in the forest. For her sake thou hast taken refuge under Sugríva. So we have heard.

56—57." Dost thou, O Ráma, not know my strength which is known throughout the world. Having bound Rávaṇa together with all his family I could, if I so wish, bring him together with Sítá and Lanká in half a moment.

58. " Thou art known in the world as a follower of *Dharma* (virtue.) Having killed a monkey like a hunter, tell me what *Dharma* didst thou achieve ? My flesh is uneatable. By killing me what shalt thou do?"

59. As Bálí was saying more like this, Ráma said to him. " As the protector of *Dharma* I go about in the world bow and arrow in hand.

60—61. " Having killed a doer of evil I protect the good *Dharma*. A daughter, a sister and a brother's wife, and a daughter-in-law are all equal. One who goes to any one of these, that wicked wight of foolish understanding should be considered as deserving of death by kings.

62. " Thou hast forcibly taken to wife thy younger brother's wife. Therefore, O thou denizen of the forest, thou wast killed by me, the knower of *Dharma*.

63. Being a monkey thou dost not know that the great go about in the world for the purpose of sanctifying it by their actions. One should not, therefore, reproach them.

64. " Hearing this, Bálí got terrified and knowing Ráma to be the lord of Ramá (Lakshmí) forthwith prostrated himsslf before him and said.

65. " O Ráma, O Ráma of great fortune, I know thee to be the supreme lord. Whatever I said from ignorance that thou shouldst forgive.

66. "Killed by thy arrow and particularly in thy presence, I shall give up my life breath. A sight of thee is difficult to get even by great *yogis*.

67. "By uttering whose name involuntarily one about to die attains to the supreme abode, even he is verily standing before me as I am about to die.

68. "O god, I know thee to be the Purusha and the auspicious Jánakí to be Lakshmí and that thou wast incarnated upon earth for the purpose of killing Rávaṇa at the prayer of Brahma.

69. "Do thou, O Ráma, give me permission to attain to thy supreme abode. Do thou have mercy upon young Angada as thou hast for me.

70. "Pull the shaft out of my heart, having touched it with thy hand." "Very well," so saying Ráma took the shaft out and touched Bálí with his hand. Leaving that body of a monkey he became the king of the gods that very moment.

71. Killed by an arrow of the best of Raghus and touched by the hand by him who gives happiness to all, Bálí forthwith relinquished that body of a monkey and attained to the supreme who is difficult to be attained even by Parama Hansas.

NOTE.—In the Valmiki Ramayana Bali reproaches Rama very roundly for having killed him who had done him no wrong in a secret manner contrary to all rules of virtue and concludes "I am surely not afraid to die, but should you go back to your kingdom, think of the reply you will have to give to people when charged with my death." And Rama replies "Bharata is the lord of the earth, I am merely his agent, for the protection of Dharma, which you violated by taking to wife your younger brother's wife who was like a sister unto you. I killed you for the protection of virtue. I had, moreover, given a promise to Sugriva for reinstating him in his kingdom. Persons who did evil become purified and attain to heaven on receiving due punishment for their crimes from kings. Kings go about shooting wild beasts in the forest, and kill those who show them no fight; your death at my hands was, therefore, lawful." (Valmiki Ramayana, Kishkindha Kanda, chapters 17 and 18.)

CHAPTER III.

(*The Death of Bálí.*)

1. On Bálí being killed in battle by Ráma, the Supreme Self, all the monkeys were struck with terror and ran towards Kishkindhá.

2. They said to Tárá: "O lady of good fortune, Bálí has been killed in battle, do thou now protect Angada and direct the ministers to protect the town.

3. "Closing all the four gates of the city we shall protect it. Make Angada the king of the monkeys, O good lady."

4. Hearing of Bálí's death, Tárá stupified with grief, beat her breast and head with her hands.

5. "What have I to do with Angada being king, or with the town or with riches. I shall just now die with my husband."

6. So saying with hair dishevelled, greatly distressed she forthwith rushed to the place where the body of her husband was.

7. Seeing Bálí fallen and lying covered with blood and dust, she wept and crying. O lord, O lord, fell at his feet.

8. Crying pitieously she saw the scion of the Raghu race and said.— "O Ráma, who hast killed Bálí, do thou also kill me with the same arrow.

9. "I shall go to the world of my husband, my husband wishes for me there. He is not happy even in heaven without me, O Raghunandana.

10. "O thou sinless one, thou hast suffered from the grief of separation from wife, do thou give me to Bálí, thou shalt thereby acquire the merit of giving a wife, *viz.*, shalt get a wife thyself.

11. "O Sugríva, with Ráma do thou without a rival enjoy the kingdom which has been procured thee by Ráma."

12. As she was crying thus, Ráma of great soul consoled Tárá from pity, by preaching to her true wisdom.

13. "O timid woman, why art thou grieving fruitlessly over the loss of thy husband who should not be grieved at. Tell me, is the body of Bálí or his soul in truth thy husband?"

14. "The body is composed of the five elements and is unintelligent, made up of skin, flesh, blood and bones, produced by time (*kála*), action (*karma*) and the attributes of *satava*, *rajas* and *tamas*. It is even now here lying before thee.

NOTE.—What is implied here is that in a body thus composed and liable to decay, how can one have the notion of husband, wife, &c.

15. "If thou thinkest the embodied self to be the self, then the embodied self is without blemish. It is not born nor does it die nor stops nor goes anywhere.

16. "The embodied self is neither male nor female, nor neuter. It is all-pervading and everlasting. It is one without a second, unblemished like space (ákása), eternal, knowledge itself and pure, how can it be the object of grief?"

17. Tárá said. "When the body is non-intelligent like a piece of wood, and the embodied self is eternal and of the nature of intelligence itself, then, tell me, O Ráma, with whom is this contact of pleasure and pain."

18. Srí Ráma said : "So long as there is connection of the *ahankára* (the principle of egoism) and the rest with the body and the sense-organs, there is transmigratory existence (*sansára*) for the self of the unwise.

NOTE.—"Ahankara and the rest," means the notion of I and mine in the gross and the subtle bodies, which is common to all. The ignorant are, however, attached to and can not rise above the sense of I and mine in the gross body. The discriminating few rise above it through knowledge.

19. "This *sansára*, which has been erroneously imposed upon the self, does not go of itself for one who, like a person, in dream cherishes objects of sense.

NOTE.—The sansara exists so long as there is any thought of objects of sense. When one awakens from the sleep of nescience taking the unreal for the real, then it ceases to assert itself.

20. "On account of the contact of the beginningless *avidyá* (nescience) and the sense of I which is its effect, with the *átmá* (self) in the world agitated with attachment and aversion though in reality non-existent appears to exist.

21. "The mind is verily the world. The mind, O good lady, is the bondage. The superimposition or identification of the mind with the self (*átmá*) is the cause of the bondage of the latter.

22—23. "Just as a piece of crystal, which is in fact colourless, takes the red or other color from the object with which it is brought into contact, in like manner is the world process of necessity due to the contact of the self with the intellect and the organs of sense.

"The mind cannot of itself cognize without a cognizing self behind it. The self, on the other hand, making the objects created by the mind its own, takes the form of the latter like the piece of crystal of the object with which it is brought into contact, and thus becomes bound by the attributes of those objects and wanders about in the *sansára* as if powerless.

24. "Having first created the attributes of attachment and aversion, then actions of diverse kinds, the mind takes in various forms white, red and black (the good, the active and the passive) due to the three qualities of *satava*, *rajas*, *tamas*.

25. In this way through the influence of *karma* (action) the embodied self wanders till the period of universal dissolution (*Vatnas*).

26. At the time of universal dissolution, the self survives with *vasanas* taking impressions of past *karma* attaching to him under the influence of beginningless *avidyá*.

NOTE.—At the end of a kalpa when there is universal dissolution there is no destruction or annihilation of the embodied self. On the contrary, he remains in a latent form in prakriti the condition of equilibrium of all three states of satava, rajas and tamas, on account of its nescience which is beginningless. He gets out of it when the nescience is destroyed.

27. " At the time of the creation, he is born again together with the *vasanas* born of the mind. In this way, like a wheel for drawing water, he is forced to go round and round.

28. " When through special merit acquired by good *karma* in the past, he gets the company of pious devotees who are of a contented disposition, then his mind becomes directed towards me (the supreme self.)

29. " Then is produced in him faith which is so difficult of attainment in hearing stories relating to me. Then comes to him without any trouble knowledge of self.

30—31. " Then through the grace of the preceptor as well as knowledge of the meaning of the great saying "That art Thou," and the like and his own experience, he forthwith realizes the distinction between the body, the organs of sense, the vital airs and the principle of egoism (*ahankára)* the true, and know himself to be the intelligent and the blissful self who is one without a second and becomes thenceforth released. Thus have I declared to thee his birth.

32. " He who thus reflects day and night upon what I have told thee, remains untouched by the sorrows of the world.

33. " Thou shouldst also with a pure mind reflect upon what I have said. In this manner thou shalt not be touched by the net of *karma* and shall be freed from the bondage thereof.

34. "O lady of fair eyebrows, O auspicious woman, thou hadst performed devotion unto me in a past birth. Therefore for thy emancipation have I shown thee my form.

35. "Meditating upon my form day and night, do thou reflect upon what I have said. Thus doing what comes in thy way thou shalt not be affected by it."

36. Hearing in great amazement all what the holy Ráma had said, Tárá left off all sorrow born of the notion of I in the body and bowed to that best of Raghus and became a *jívan mukta* (emancipate in life) and blessed with the realization of self through a moment's company of Ráma, the supreme self.

37—38—39. Having shaken off all bondage caused by nescience which is beginningless, she became pure and released. Sugríva also having heard all the above from the mouth of Ráma, relinquished all nescience and became easy in mind.

40. Then Ráma said to Sugríva, that chief of monkeys. " Do thou by my order cause all that is required to be done after death by a son for the purification of thy brother according to the dictates of the Shástras."

41—42—43. "Very well," said Sugríva. Having then caused Bálí to be lifted up by the chief monkeys and put him in a car like Pushpaka with all the emblems of royalty, with sounds of drums and trumpets, with the ministers and Brahmaṇas, the heads of the army, the citizens of the town and Tárá and Angada he carefully did all that was enjoined in the Shástras and having bathed, went with his ministers to Ráma.

44. Having prostrated himself at Ráma's feet Sugríva said in accents of joy, "do thou, O king of kings, rule this kingdom of monkeys which is full of wealth.

45. "I am thy slave and shall serve thy lotus feet for many years like Lakshmaṇa." So addressed, Ráma said to Sugríva with a smile:

46. "Thou art undoubtedly my own self, do thou speedily go by my order and instal thyself in the kingship of the town of Kishkindhá.

47. "I shall not, O friend, enter a town for fourteen years. My brother Lakshmaṇa shall come to thy town.

48—49. "Do thou instal Angada as heir-apparent with due honors. I shall live near the top of the hill with my brother for the rainy season. Having lived in the town for some time do thou be actively engaged in the search of Sítá."

50. "Having prostrated himself low at the feet of Ráma, Sugríva said to him, O god, whatever thou hast ordered I shall do."

51. Thus permitted by Ráma, Sugríva together with Lakshmaṇa went to the city and did all that he was directed to do by Ráma.

52. Lakshmaṇa was worshipped by Sugríva according to rites. He then returned and having prostrated himself before Ráma remained with him.

53. Then Ráma speedily went with Lakshmaṇa to the top of the Pravarsana hill which extended for a long distance.

54. There seeing a cave which was clean and full of good things, protected from rain and sun and in the vicinity of flowers and fruits, Ráma together with Laksmaṇa approved of its being his place of residence.

55. The scion of the family of the Raghus lived on the mountain which abounded in heavenly flowers, roots and fruits, which had lakes full of water like pearls and which was adorned with diverse kinds of birds and beasts.

NOTE.—The author of the Adhyatma omits altogether the grief of Sugriva and his remorse at his brother's death as well as his repugnance to rule the kingdom. In a characteristic passage in Sugrìva's speech to Rama, says Valmiki, "Bali cherished brotherly feelings, dharma and the disposition of great souls, whilst I cherished anger, passion and the attributes of a monkey. According to Valmiki, Rama's reply to Tara as she was grieving over Bali's death and was beseeching him to kill her and thus cause her to meet her husband was resignation to the will of god and that all the world was made by the Creator, that his behests no one could over-rule, that all creatures were under his control and that He ordained pleasures aud pains and sorrows and happiness for all.

CHAPTER IV.

(Ráma declares unto Lakshmana the system of Agama worship.)

1. There, during the rainy season, living in the caves of the Mani mountain and eating contentedly roots and fruits, Raghava passed his time happily with Lakshmaṇa.

2. Seeing clouds filled with rain, impelled by wind and carrying thunder and lightning in them, like elephants carrying trappings of gold on both sides, he became filled with wonder.

3. Deer and birds having eaten new grown grass and grown fat and happily eating, running about hither and thither, saw Ráma with eyes of wonder.

4—5. Like Munis engaged in contemplation, they did not move. Knowing Ráma to be the supreme self wandering in the forests of the mountain in a human form, Siddhas assuming the form of dear and birds served him.

6. Once upon a time as Ráma who was absorbed in *samádhi* had come down from that state, and was sitting alone, the son of Sumitrá (Lakshdmana) approached him respectfully and with devotion said:—

7. "O lord," said Lakshmana, "by thy former speech the doubt which had originated from *avidyá*, which is without beginning, and was lurked in my mind, has disappeared.

8. "I now wish to hear, O Raghava, how through the path of action *yogís* worship you in the world.

9. "This has been declared by *yogís* to be the means of emancipation. Nárada, Vyása and Brahma, born of the lotus, have also said the same.

10 "That which is the easy means of achieving emancipation for Brahmanas, Kshatriyas and the like as well as for all the four orders, and women and Sudras, O king of kings, do thou declare unto me, thy brother and devotee, for the good of the world."

11. Srí Ráma said: "There is, O scion of the Raghu race, no end to the methods of worshipping me. Yet I shall declare unto thee briefly and in due order my worship as it ought to be performed.

12—15. "Having acquired the status of a twice born man through investiture with the sacred thread according to one's own *grihya sutras* and received the *mantra* through a good preceptor, let the man of wisdom endowed with faith in me, worship me with care in the manner pointed out by him, either in his own heart or through images and the like or in the fire or the Sáligrám stone. Let him first bathe in the morning for purification of his body, having duly applied earth to the various parts of the body as directed by the *mantras* of the Vedas and the T' antras. The man of wisdom should then perform the *sandhyá* and the other duties according to rule.

16. "The wise man should in the beginning make a *sankalpa* for the successful termination of all action. He should then worship his preceptor as if he were my own self.

17. "He should then bathe in water the images if made of stone; if made of clay or cloth he should clean them. Worship of me through well-known perfumes, flowers and the like, leads to success.

18. "Let him worship me with a concentrated mind and tired fixed resolve without guile according to the method indicated by his Guru. Decoration of images and the like by flowers, etc., is dear to me, O Raghunandana.

19. "Let him sacrifice unto the fire unto the image of the sun upon the earth with clarified butter. Water, if offered through love by a devotee, is dear unto me.

20. "What should then be said of eatable things, perfumes, flowers and sanctified rice? Having collected all the ingredients of worship let him offer them unto me.

21. "Let him make a seat of the *kusa* grass, skin and cloth. Having seated himself upon it, facing the image of the god, with a pure mind let him make the *matricu nyása* in and out, let him then make *nyása* of Keshava and the rest, and then the *tatuva nyása*.

NOTE.—The nyasa is a process of assigning the various parts of the body to the various parts of a mantra. Here the internal nyasa is the assignment of the various chakras (plexus) inside the body to the various groups of the Sanskrit alphabet. For instance, to the vowels is assigned the throat plexus and so on. The outside nyasa is a similar process of assignment of the various organs of the body to the same alphabet. The Keshava and the like nyaza is the assignment of the various names of Vishnu like Narayana, Madhava, Keshava, to the various letters of the alphabet with a nasal added, for instance—

श्रं केशवाय कीर्त्तैन नम: श्रां नारायणाय कन्त्यै नम:—

22. " Let him then make the *panjara nyása* of my image and then the *mantra nyása*. Let him also do the same carefully in images and the like.

NOTE.—The Panjara Nyasa is the assignment of the various parts of the body to the various names of Vishnu according to the stotra called the Vishnu Panjara. For instance, let Govind protect my feet, let Trivikrama protect my legs, let Keshava protect my thighs, Janardana my hips, Achyuta my naval, Padamanabha my stomach, Madhava my back and so on. The mantra nyasa is the salutation to the various parts of the body with the words, Ram, Raum, Rim, &c. All these processes are, however, tantric and it shows that the Adhytama was written after the Tantras had come into existence. It also shows that the work originated in Bengal where Tantric worship was most common, so far as I have been able to trace the Nyasa in the manner here pointed out is not met with in the older Shastras. Its object is to interest one's body and mend completely to the care of the object of one's worship and it could be more usefully done through devotion as pointed out in the older Shastras.

23. " Let him place a vessel full of water to his left and flowers and the like to the right for the purpose of the *arghya padya* and *Mádhu Parka*.

NOTE.—The arghya is the offering of water, rice, durva grass &c. The padya is the offering padya of water for washing the feet and the madhu parka of honey and curds to gods and venerable persons.

24—26. " He should likewise place four vessels for the purpose of sipping water. Let him then, O conqueror of foes, meditate upon a portion of my energy known as the Jíva (embodied self) in the lotus of the heart, or in the sun or upon the whole of the body as if pervaded by that light. Let him also daily invoke that energy in images and the like.

NOTE.—The meaning is that the image should be verified and life instilled into it by invoking for it a portion of the divine energy.

27. " Let him worship me without guile with *padya arghya* water for *áchmana* (sipping) ablution, clothes, ornaments and the like according to his means.

28. " If he has the means, let the knower of the *mantra* worship me daily with camphor, kumkum, agru, sandal wood and fragrant flowers.

29. " Let him perform the *dasavarna worship* as declared in the Agama with *nirajana*, burning of incense, lamps and offerings of diverse descriptions.

NOTE.—The dasvarna is the making of various kinds of marks on the vedi where the god invoked is to be seated. The Narayana is the waving of lights before his image to drive off evil spirits.

30—31. " Let him offer these with faith daily, for I the Lord accept whatever is offered by faith. Then let the knower of the *mantra* perform with care the *homa* according to rule. Then let that best of knower of the Agama (tantra) offer the libation to the fire in the place for the performance of the libation according to the rules laid down by Agastya. Let him give the offering with the aid of the *mul mantra* or the *Purush sukta* or with the aid of meditation upon fire, and make oblations of rice, barley and clarified butter.

NOTE.—The Agastya Sanhita is a tantric book dealing with ceremonial rites. The Purusha sukta is the well-known Purusha hymn of the Vedas. The mul mantra is Om. Rama ye swaha.

32—33. " Let the man of wisdom always meditate upon me as of the lustre of gold, adorned with heavenly gems, and dwelling in the midst of fire at the time of the *homa* sacrifice. Let him finish the *homa* by giving the offering to my companions.

NOTE.—The companions are Hanumana and the rest.

34. Having offered betel leaf and other things for purification of the mouth lovingly, controlling his speech and meditating upon me, let him engage in the recitation of the sacred *mantras*.

35. " Let him have dancing, singing, reading of prayers, recitation of stories and the like in my honor ; let him prostrate himself on the ground placing me in the heart.

36. " Let him place upon his head my *prasáda* full of faith and with his hands put my feet upon his head with devotion.

NOTE.—The prasada is the remnants of the offerings to the god, given by the priest to the devotee. The faith of the latter consists in believing it to have been given by god himself.

37. " Let the man of wisdom then bow unto me saying:—' Do thou protect me from this terrible *sansára*.' Let him then despatch me meditating upon me in his heart as the light within.

38. " If one duly worships me by the above method he achieves success here and hereafter, through my grace.

39. " If my devotee celebrates my worship day after day, he becomes possessed of my own form ; of this there is no doubt.

40. " I have thus declared to thee this great mystery which is a great purifier and which is eternal. Whoever reads it or hears it recited, undoubtedly gets the fruit of all my worship ; of this there is no doubt."

41. Thus did the supreme self, Ráma, declare his supreme *yoga* through action to his devotee, the great souled incarnation of Sesa (Lakshmana).

42. Thereafter Ráma under the influence of his Máyá again became unhappy like an ordinary person and uttering " *Oh Sítá* " did not get sleep at all.

43. During this interval Hanumána, the wise counsellor, said to Sugríva, the chief of the monkeys, as he was alone.

44. " Hear, O king, as I shall tell thee what is conducive to thy supreme benefit. Ráma has ere this done thee a very great piece of kindness.

45. "Like an ungrateful person thou hast forgotten it all, so it appears to me. For thy sake, Bálí the brave, who was honoured throughout the three worlds, was killed by him.

46—47. "Thou hast been installed in the kingdom and hast got Tárá who was so difficult to get. The wise Ráma living on the mountain with his brother is waiting for thy coming, with a mind directed to nothing else on account of the greatness of the work. But thou being a monkey and attached to a woman, dost not awake from thy slumber.

48. " 'I shall make search for Sítá,' having made this promise, thou dost not fulfil it. Hence thou ungrateful person shalt be soon killed like Bálí."

49. Hearing this speech of Hanumána, Sugríva trembling with fear said to him, " thou hast spoken the truth.

50. "Do thou forthwith, by my order, send ten thousand fleet of monkeys to the ten quarters.

51. " Let them bring all the monkeys living in all the seven continents of the earth. Let all the chiefs of the monkeys assemble here within a fortnight.

52. " Those who do not come within a fortnight shall undoubtedly deserve death at my hands." Having so ordered Hanumána, Sugríva went inside his cave.

53. Having got the permission of Sugríva, Hanumána, that wisest and best of ministers, sent that very instant monkeys to all the ten quarters.

54. The son of the wind god sent messengers who were possessed of innumerable good qualities and prowess, who were swift like the wind, who were chief amongst the dwellers of the forest, whose hearts were very enterprizing and who had been kept pleased through gifts, honours and the like.

CHAPTER V.

(*Lakshmana's visit to Kishkindhá.*)

1. On the top of the Mani hill, as if he were unable to bear the sorrow arising from separation from Sítá, one night Ráma said to Lakshmana as follows :

2. "See Lakshmaṇa my Sítá has been forcibly carried away by the Rákshasa. I do not know for certain up to this day, if that good lady is dead or alive.

3—4. "Whoever shall tell me that she is alive, shall verily be dear to me. If I know of that good lady being alive anywhere, I shall forcibly bring her back like the water of life from the ocean. Hear my vow brother :—

"'Whoever has carried away my Sítá, daughter of Janaka, him I shall reduce to ashes together with family, followers and conveyances.'

5—6. "O Sítá, of moon-like face, living in the house of the Rákshasa, sunk in sorrow and not seeing me, how shalt thou support thy life-breaths. The moon appears to me to be hot like the sun, without my moonlike-faced beloved by my side.

7. "O moon, do thou, after touching Jánakí with thy cool hands, touch me. Sugríva also devoid of pity does not see me sunk in sorrow.

8. "Having obtained a kingdom without a thorn on his side, and daily surrounded by women, addicted to drink and of a very amorous disposition, he is apparently very ungrateful.

9. "Although he knows it is the *sarada* (autumn) season, yet he does not come out to search for my beloved. That vile wretch has forgotten me who did him service in the past.

10. "I shall destroy Sugríva together with his town and relations. Just as I killed Bálí, I shall do the same to Sugríva to-day."

11. Seeing Raghava angry in this manner, Lakshmaṇa said to him. "Just now I shall by thy order go and, having killed the evil-minded Sugríva, come back to thee, O Ráma."

12—13. So saying and taking up his bow, sword and quiver, Lakshmaṇa was about to start. Seeing him going, Ráma said to him, "My child, do not kill my dear friend Sugríva.

14. "On the contrary, do thou terrify Sugríva. Do not kill him like Bálí, but giving my message come back soon with the answer Sugríva gives. After that I shall certainly do what is necessary."

15. "Very well," so saying Lakshmaṇa of terrific strength went to Kishkindhá burning the monkeys, as if it were, with his anger.

16. Although he was omniscient, ever having Lakshmí by his side, and the very embodiment of wisdom, Ráma grieved in distress over the loss of Sítá like an ordinary man grieving over an ordinary woman.

17. How could the effects of máyá arise in him who was the witness of the Buddhi (cognative faculty) and the like, who transcended the effects of máyá, who was beyond attachment and the like.

18. To make true the saying of Brahma as well as to give the fruit of ascetism to king Dasratha, he became born in the form of man.

19—20. "All persons are deluded by máyá sunk in ignorance. How shall they achieve emancipation," thus thinking Vishnu incarnated as Ráma acting like a human being in order to make current in the world the story of the Rámáyaṇa which cleanses off all sins.

21—22. Agitated with anger, delusion and love for the purpose of doing the work of the world, just as it suits the occasion, he deludes creatures who are powerless. Though devoid of attributes he appears as if attached to all.

23. The embodiment of wisdom (vijñána) having wisdom for his energy, the witness of all and unattached to any attribute of *prákriti* (nature) like the *ákása* (space), he is unblemished by love and the like.

24. Some of the Munis attain to him. Others like Sanaka and the rest know him. His devotees, who are of pure souls, always know him as he is.

25. Though unborn he became born according to the predilections of his devotees. Lakshmaṇa having also gone to Kishkindhá made his bow string resound sharply, terrifying all the monkeys.

26. Seeing him all the monkeys over the ramparts made a screeching sound and went up the trees with stones in their hands.

27—28. Seeing them thus ready to fight, Lakshmaṇa the brave with eyes red with anger, bent his bow as if he was going to destroy all the monkeys by the root.

29. Then knowing of the advent of Lakshmaṇa, Angada, that wise minister, instantly warded off all the monkeys and having gone to him prostrated himself low before him.

30. Having embraced Angada, Lakshmaṇa, the enhancer of joy to his friends, said to him "My child, do thou go and inform thy uncle that I have come by the order of Raghava, the embodiment of anger."

31. "Very well," so saying Angada went forth speedily and informed Sugríva of it saying. "Lakshmaṇa with eyes red with anger is waiting at the entrance of the town.

32. Hearing this Sugríva, the lord of the monkeys, got extremely terrified, and having called the chief minister, Hanumána, said.

33. "Do thou go with Angada, and after humbly pacifying the angry Lakshmaṇa, gradually bring him to the palace.

34-35. Having despatched Hanumána, the lord of the monkeys said to Tárá, "do thou, O sinless one, go and pacify Lakshmaṇa by sweet speeches and having first brought him into the inner apartments bring him to me."

36. "Let it be so," saying this, Tárá went to the middle court-yard together with Angada, and Hanumána to the place where Lakshmaṇa was.

37. Having gone there he bowed to him, bending his head with devotion and welcoming Lakshmaṇa said "come, O thou brave man of good fortune, it is thy home, come without hesitation.

38. "After thou hast entered the apartments of the queens and others and seen Sugríva, whatever thou orderest that I shall do, O lord."

39. So saying and taking Lakshmaṇa by the hand, Hanumána brought him through the town to the king's palace.

40. There passing by the palaces of the great warriors on all sides, Lakshmaṇa went to the king's palace which was like unto a palace of Indra.

41—42. On reaching the middle court-yard, Tárá with a moon-like face, resplendent with jewels of all kinds, her eyes red with intoxication, bending low said to Lakshmaṇa with a smile. "Come, my brother-in-law, may good betide thee. Thou art a good man, dear unto thy devotees."

43—44. "Why art thou angry with thy devotee and servant, the lord of the monkeys. Having for a long time suffered nothing but unremitting misery, Sugríva has been saved from the load of sorrow by you. By your grace, of great intelligence, he has attained to happiness.

45. "Addicted to love, he did not go to the service of the lord of the Raghus. Monkeys living in diverse places shall come.

46. "Ten thousand monkeys have, O best of Raghus, been sent to various countries to bring monkeys like huge mountains.

47. "Sugríva shall himself come out along with all monkey-leaders and shall kill all the hosts of the Daityas together with Rávaṇa.

48—49. "That bull amongst monkeys shall go with thee to-day. Do thou see the inside of the palace and having met Sugríva together with his son, wives and friends, and having given him promise of fearlessness, do thou carry him along with thee."

49—50. On hearing this speech of Tárá with his anger abated Lakshmaṇa went to the inner apartments where Sugríva, the king of the monkeys, was sitting on a couch embracing Ramá (रमा).

51—52. Seeing Lakshmaṇa he got greatly terrified and forthwith fell from his seat. Seeing him with eyes rolling with intoxication, Lakshmaṇa angrily said. "Thou Wretch, hast forgotten the best of Raghus. The arrow that killed the brave Bálí is to-day waiting to kill thee.

53—54. "Killed by me thou shalt follow the path of Bálí. Unto Lakshmaṇa who was thus speaking harshly Hanumána the brave said. "Why art thou saying this. The lord of the monkeys is a greater devotee of Ráma than thyself.

55. "Day and night he is awake to the work of Ráma. He has not forgotten it. See, O lord, millions of monkeys have come from all directions.

56 "They shall go ere long in search of Sítá. Sugríva shall do all the work of Ráma."

57. Hearing this speech of Hanumána, Lakshmaṇa felt ashamed. Sugríva also worshipped him with *arghya*, *pádya* and the rest.

58. Embracing Lakshmaṇa he said : "I am the slave of Ráma, having been saved by him. By his own prowess Ráma shall conquer all the worlds in half a moment.

59—60. "Along with the monkeys I am only his helper, O lord." Lakshmaṇa then said to Sugríva "whatever I have said do thou forgive. I said it out of affection. O thou of great fortune. To-day we shall, O Sugríva, go to the forest where Ráma is living.

61. "He the lord is alone greatly distressed on account of separation from Jánakí." So saying having mounted a car tegether with Lakshmaṇa, the king, followed by the monkeys, went to Ráma.

62 Accompanied with drums and *mridangas*, with many bears and monkeys and adorned with white umbrellas and fans, the monkey went to Ráma in the company of Níla, Angada and the rest led by Hanumána.

CHAPTER VI.

(The Search for Sítá.)

1—3. Seeing Ráma sitting at the entrance of the cave on a boulder of rock wearing skins and barks (like those of munis), adorned with a crown of matted hair, with large eyes, with a calm mind and a smile on his lotus face, grieving over his separation from Sítá, and looking at the deer and the birds of the forest, Sugríva and Lakshmaṇa got down from their car at some distance and running up with devotion fell at his feet.

4. Having embraced Sugríva and enquired of his welfare, Ráma the knower of *dharma*, duly asked him to sit near himself and worshipped him in due form.

5. Then Sugríva humbly and with a mind full of devotion said to the best of Raghus, " O lord, see the large array of monkeys coming up.

6—7. " Reared in the Kulachal hill, like the Meru and Mandara Mountain, residents of various river sides and hills, innumerable monkeys capable of assuming diverse forms at will, are coming up. All are born of the energy of the gods, all are skilled in battle.

8. " There are here, O lord, some of the strength of an elephant, some like ten elephants, some like a myriad of elephants and some of immeasurable strength.

9. " Some are like black mountains, some are of the colour of gold, some have red faces, and others have long hair.

10. " Some are like pure crystal. Others are like Rákshasas. The monkeys anxious for battle are going about roaring on all sides.

11—12. " They are, O lord, all of them under thy orders, those eaters of fruits and roots. The chief of the bear Jámbavana of great intelligence, my chief minister, is the leader of a million hosts of bears.

13—15. " This is Hanumána, the son of the wind-god, well-known for his great strength and prowess, of great splendour and chief amongst the ministers. Here are Nala, Níla, Gávya, Gávaksha, Gandhmádana, Sarabha, Mandava, Gaja, Panasa, Balimukha, Dadhímukha, Susena, Tárá, Kesri of great strength, and the powerful father of Hanumána. These my principal leaders have been named by me.

16 " They are of great souls, of great strength, equal to Indra in prowess. Each of them is a leader of a crore of monkeys.

17—18. " They are all obedient to thy commands, all are born of divine energy. This son of Bálí of great splendour is the well-known and auspicious Angada equal to Bálí himself in strength, he is brave and destroyer of hosts of Rákshasas.

19. " These and others have given up their lives for thy sake. They are fighters with boulders of rocks and skilled in killing enemies. Do thou order them They are under thy commands. "

20. Then Ráma with tears of joy in his eyes embraced Sugríva and said. " Sugriva, thou knowest all about the importance of the work in hand.

21. " Do thou set them about in search of Jánakí, if it so pleases thee."

22. Hearing this speech of Ráma, the chief of monkeys deputed, with a cheerful heart, powerful monkeys in search of Sítá.

23—24. Having sent monkeys of diverse descriptions in all directions he forthwith specially deputed to the southern quarter monkeys of great strength. They were the heir-apparent (Angad), Jámbavana, Hanumána of great strength, Nala, Susena, Sarabha, Maindava and Dvívida. He charged them as follows:—

25—26. " Do you carefully search for Jánakí of good fortune. Do you by my order come back within one month. If without seeing Sítá you delay even for a day beyond the month, then, O monkeys you shall receive the punishment of death at my hands. "

27. Having thus sent off monkeys of terrific strength, Sugríva bowed to Srí Ráma and sat on his side.

28—29. As he was going, Ráma said to the son of the wind god (Hanumána), do thou take this my good ring as a token of recognition. It bears the letters of my name Give it to Sítá in secret. In this business, O best of monkeys, thou art most to be relied upon. I know all thy strength, go, may thy journey be happy. "

30. Thus despatched by the king of the monkeys, Angada and the rest went about here and there in search of Sítá.

31. As they were wandering about they saw in the fastnesses of the Vindhyá Mountain, a Rákshasa like a mountain of a fearful appearance eating deer and elephants.

32. This is Rávaṇa, knowing this some of the monkeys uttering a screeching sound immediately struck him with their fists.

33. "He is not Rávaṇa," so saying they went to another forest. Troubled with thirst those chiefs of monkeys did not get water.

34. Wandering in the forest with mouths, throats and lips dry, they saw a huge cave covered with creepers and grass.

35--36 They saw curlews and flamangoes coming out with wet wings. "There is certainly water here. We shall enter this great cave." So saying Hanumána went in first. The others followed each holding the other by the hand and anxious for water.

37—38. Having proceeded through darkness for a great distance, the chief, of monkeys saw tanks of water clear like gems, trees like the tree of life, laden with ripe fruits, honey of the measure of *drona*, houses full of all good things and filled with clothes and jewels.

39—40. They had heavenly foods, but they were bereft of human beings. Struck with astonishment they saw sitting, on a golden seat of heavenly appearance, a lovely woman brightening the place by her splendour. She was dressed in rags, engaged in meditation and immersed in *yoga*, having achieved success in it.

41. The monkeys prostrated themselves before her from fear and devotion. Seeing them the lady said : "why have you come here."

42. Whence and whose messengers are you, why are you disturbing my place. Hearing this Hanumána said, listen, lady, as I tell thee all.

43. "The lord of Ayodhyá was Rájá Dasratha of great fortune and his eldest son of good fortune is Ráma, well-known throughout the world.

44—47. "Obeying the commands of his father, he went to live in the forest with his wife and brother There his wife was taken away by the evil minded Rávaṇa. Then Ráma together with his brother went to Sugríva and Sugríva out of friendship told us to search for Ráma's dear wife. So we have come. Then searching through the forest for Jánaki and anxious to drink water, we accidentally entered this cavern and have come here. Do thou, O good woman, tell us who art thou and why art thou here."

48. The *yogi* lady seeing those monkeys said to them greatly pleased. "Do you eat the roots and fruits to your heart's content, and drink this water of life.

46—50. "After you have done so, do you come to me and I shall tell you my story from the beginning."

"Very well," so saying the monkeys ate and drank and after doing so cheerfully went to the lady and stood before her with folded hands.

50—51. Then that *yogi* lady of celestial vision said to Hanumána. "Hemá, the daughter of Vishwakarma, who was of heavenly beauty, once gratified Shiva with her dance.

52. "Pleased the lord Shiva gave her this heavenly great town. Here that lady of handsome teeth lived for myriads of years.

53 "I am her dear friend devoted to Vishnu and anxious to achieve emancipation. My name is Swayamprabha and I am the daughter of Divyagandharva of old.

54—55. "As she was going to the world of Brahmá she said to me, 'Dost thou perform austerities here. As thou shalt be living here in this

secluded spot, bereft of all creatures, the lord Náráyaṇa, who is without decay, shall in the Tretáyuga incarnate as Ráma, the son of Dasratha, for removing the load of the earth, and shall roam through the forest.

56—57. " ' Searching for his wife monkeys shall come to thy cave. Having worshipped them thou shalt go to Ráma and, having hymned him with care, shalt go to the abode of Vishnu which is attainable by *yogis* and is internal.' I wish to go from this place forthwith to see Ráma."

58. " You close your eyes and go out of the cave." The monkeys did so and speedily went out of the cave to the forest.

59. The lady having also left the cave speedily went to Ráma. There she saw Ráma with Lakshmaṇa and Sugríva.

60. Having circumambulated him and bowed to him, that wise woman said in faltering accents with her hair standing on end.

61—62. " O king of kings, I am thy slave, come to see thee here. For many thousands of years I have been performing severe austerities in a cave. To-day my austerity has borne fruit. To-day I shall salute thee who art above illusion.

63. " Unseen in all beings thou pervadest them in and out. Hidden by the curtain of thy Yoga Máyá (*yoga* energy), thou art seen in a human form.

64—65. " Like an actor assuming various forms, thou art not cognizable by men of deluded vision. Thou hast descended upon the earth for the purpose of strengthening devotion in the minds of those who are thy great devotees. O lord, how can I, a woman under the influence of tamas (darkness), know thee?

65—66. Let any other person know thy real nature in the world, O best of Raghus. Let this thy form be ever present in the chamber of my heart. I have, O Ráma, seen thy two feet which show the way to emancipation.

66—67. " That sight is beyond the ken of those who are sunk in the ocean of transmigratory existence. It is the path of truth.

67. " Proud of the possession of wealth, sons, family and the like, man does contemplate upon thee who art the wealth of the poor in worldly wealth.

68—69. " I bow to thee who art beyond the road of the three attributes, (worldly life), who art the wealth of the poor, who art happy in thy own self, who art without attributes and yet the soul of all the attributes.

69—70. " I know thee to be of the embodiment of time, the lord, devoid of beginning, middle and end, the same in all, moving everywhere and the supreme purusha. O lord, no one knows thy doing in this illusive human incarnation.

71. " There is no friend nor foe to thee, nor is any one apart from thee. With the internal eye closed by thy illusion, they see thee, having friends, foes and the like.

72. " Of him who is unborn, who is not a doer and who is the lord of all, things like birth, actions and the rest amongst gods, men and lower creatures, are the variest mockeries.

73—74. " Some say that thou, the undecaying one, hast incarnated upon earth for making the recitation of thy deeds successful. Some say thou art born for making the penances of the King of Kausala (Dasratha) bear fruit. Others say thou art born at the prayer of Kausalyá. Others again say thou art born at the prayer of Brahma for removing the loads of the earth which are in the shape of vile Rákshasas.

75—76 " O Raghunandan, it is easy for those who hear and sing of thy deeds, and who see thy lotus feet, to cross the ocean of life.

76—77. " Bound by the attributes of *satava, rajas* and *tamas* (goodness, activity and darkness) born of thy máyá, how can I know thee who art apart from those attributes, who art yet the support thereof? How can I hymn thee who art beyond thought and speech. I bow to the best of Raghus with his bow, arrow and quiver, who is attended by his brother Lakshmaṇa as well as by Sugríva and the like."

78. Thus hymned, the lord of the Raghus who removes the impurities of those who are devoted to him, well pleased said to that *Yogin* devotee woman : " What wish dost thou entertain in thy heart."

79. She said to Raghava with devotion "To thou who art dear to thy devotees, give me unflinching devotion to thee, wherever, O Lord, I may be born.

80. " Let me always have the company of thy devotees and not of ordinary persons. Let my tongue always devotionally say Ráma, Ráma.

81—82. " Let my mind always remember that form of thine which is of the color of a dark cloud, which has Sítá and Lakshmaṇa on its sides, which carries the bow and the arrow, which wears the yellow robe, and a shining crown, which is decked with armlets, necklets of pearls, and the *kaustubha* gem and earrings, which is always resplendent. I do not wish for any other boon."

83. Srí Ráma said : " Let it be so, O thou lady of great fortune, do thou go to the Badrí forest. There remembering me and giving up this body made up of the five elements, thou shalt ere long attain to me the supreme self."

84. Having heard this speech of the lord of Raghus, which was like unto nectar she went to the sacred place known as the Badrí forest. There remembering the lord of the Raghus on relinquishing this body, she attained to the abode of the supreme.

NOTE.—In the Valmiki Ramayana there is no mention of the lady having gone to hymn Rama at Kishkindha. She merely sends the monkeys out of the cave (Kishkindha Kanda, Chap. 52).

CHAPTER VII.

1. Now as the monkeys were sitting amongst those forests of trees, they were troubled with anxiety not knowing what to do and got tired of searching for Sítá.

2. Then Angada, the chief of the monkeys, said to some of them : " We have been wandering about in the forest and a month has gone over it.

3. " We have not yet found Sítá, nor have we carried out the commands of the king. If we go back to Kishkindhá, Sugríva shall kill us.

4. " Seeking a pretext he shall certainly kill me, the son of his enemy. How can there be in his heart any affection for me. I have been protected by Ráma.

5. " I have not done the work of Ráma. This will be the pretext for the evil minded Sugríva's killing me.

6. " He has taken to wife the wife of his brother who is like a mother unto him. O chiefs of monkeys, I shall not therefore go near him.

7—8. " I shall give up life here by some method or other. Thus seeing the heir-apparent weeping, some of the leaders of the monkeys sorrowfully and with tears in their eyes said :

9—10—11. " What is thy grief for ? We are the protectors of thy life, we shall live in this cave free from fear. This cave will be for us a town full of every good thing like unto a city of the gods. As they were thus slowly talking amongst themselves the son of the wind who was

skilled in polity overheard them and embracing Angada said, " Why art thou thinking in this way. Evil thinking does not befit thee.

12. " Thou art very dear to the king. Thou art the very dear son of Tárá. Ráma has for thee affection greater than he has for Lakshmaṇa.

13. " Therefore, there is no fear for thee from Ráma nor from the king. I am devoted to thy good. Do thou, O child, not think of anything else.

14. " When the monkeys say that residence in a cave is unassailable (they are mistaken) what is there in the three worlds which cannot be pierced through by the arrows of Ráma.

15. " O chief of the monkeys ; how shall those monkeys who are giving thee evil counsel abide with thee having left off their sons, wives and the rest.

16. " O child, listen from me another secret as I tell thee. Ráma is no mere man. He is the undecaying Náráyaṇa himself.

17. " Sítá is the goddess Máyá, who deludes the world. Lakshmaṇa is the support of the earth, the embodiment of Sesa, the lord of the serpents.

18-19. " Solicited by Brahma those protectors of the world have incarnated as human beings under the influence of Máyá, for the destruction of the Rákshasas. We are all the companions of Vishnu, the dweller in the Vaikuntha. Seeing the supreme being incarnate as man, we have by our own will incarnated as monkeys through his Máyá alone. In days of yore we worshipped through ascetism the lord of the world and through his grace alone we attained to the status of his companionship.

20—21. " Having in this incarnation served also him through his máyá, we shall again attain to Vaikuntha and live there happily."

22—23. Having thus consoled Angada, they went to the great mountain Vindhyá and there having gradually searched for Sítá came to the southern ocean.

24—25. Seeing the ocean uncrossable, unfathomable and the giver of fear, the monkeys became terrified and overcome with anxiety sat on the shore saying " what shall we do." Then Angada and the rest of the brave warriors said amongst themselves.

26. " We have spent a month in wandering about through the caves of these hills and have not yet seen Rávaṇa nor Sítá, the daughter of Janaka.

27. " Sugríva is cruel in giving punishment and shall no doubt kill us. Sitting here to die is better than suffering death at Sugríva's hands.

28. Having resolved thus and spreading *kusa* grass on all sides they all sat there resolved to die.

29. During this interval there came out of the cave of the Mahendra hill a vulture which was like unto a mountain.

30. Seeing those bulls amongst monkeys sitting there to die, the vulture said : " I have to day got much to eat.

31. " I shall eat each one of these gradually day after day." Having heard these words of the vulture the monkeys with minds troubled with fear said " this vulture shall undoubtedly eat us all.

32-33. " O chiefs of monkeys, we have not done any portion of Ráma's work, we have also not done service to Sugríva nor to ourselves. Killed by this vulture for nothing, we shall go to the abode of the king of death.

34 " Oh how fortunate was Jatayusha the wise, the follower of *dharma* and the conqueror of enemies who attained to emancipation which even *yogis* cannot attain."

35--36. Hearing this speech of the monkeys, Sampati said " Who are you, who are repeating amongst yourselves the name of my brother Jatáyusha, which is like nectar into my ears. Do you tell me, let there be no fear for you from me, O chiefs of monkeys."

37—38. Angada of good fortune then got up and replied: " The auspicious Ráma, son of Dasratha, together with Lakshmana and Sítá his wife was roaming about the great forest. His good wife Sítá was carried off by the evil-minded Rávaṇa.

39-40. " As Ráma and Lakshmana had gone a-hunting, she was carried away forcibly. As she was crying ' Ráma, Ráma, ' the lord of the birds Jatáyusha heard her cries and it had a terrible fight with Rávaṇa for the sake of Ráma, and that powerful bird was killed by Rávaṇa.

41—42. " He was cremated by Ráma and immediately attained to the status of Sáyujya (companionship) to him. Ráma then went to Sugríva and having made friendship with him with fire as the witness, that powerful chief at the instance of Sugríva killed Bálí who was unconquerable and gave the kingdom of Kishkindhá to him.

43. The powerful Sugríva then sent us powerful monkey hosts for the purpose of searching for Sítá.

44—45. " ' You should return within a month, otherwise I shall take away your lives.' Thus ordered by him, we have been wandering in these forest-caves.

" The month has gone and we do not yet know where is Sítá or Rávaṇa. We are, therefore, sitting here on the sea-shore to die.

46--47. " If, O bird, thou knowest, do tell us of the good Sítá." Having heard this speech of Angada, Sampati was pleased at heart and said :—"Jatáyusha, O lord of monkeys, was my dear brother. I have heard news of him after many years.

48—49. " O lord of monkeys, I shall serve you through speech. Do you take me near the water to offer libations to my brother. After that I shall tell you all that is good for the accomplishment of your task."

49-50. " Very well," so saying, they carried the bird to the seashore. He bathed there and gave libations of water to his brother. He was then brought back to his place by the lord of the monkeys and told them joyfully as follows :—

51. " There is a town called Lanká on the top of the Trikuta hill. There in the Asoka Vátika lives Sítá well protected by Rákshasa women.

52. "That Lanká is in the midst of the ocean a hundred yojana (400 kos) from this place. Most certainly do I see it as well as Sítá.

53-54. " Being a vulture I can see so far, do not have any doubt in this. He who can cross the ocean which extends for a hundred yojanas shall certainly come back after seeing Jánakí.

55. " I can myself kill the evil-minded Rávaṇa, the killer of my brother but I have lost my wings.

" Do you make great efforts in crossing the lord of the rivers. Then the best of Raghus shall kill Rávaṇa, the king of the Rákshasas.

56. " Do you now consider as to which of you can cross the ocean which extends for a hundred yojanas and having entered Lanká and seen the daughter of the king of the Videhas, and talked to her, come back having swam across the ocean."

CHAPTER VIII.

(The monkeys and Sampati on the Sea-shore.)

1. Then impelled by curiosity all the monkeys questioned Sampati saying " Do you, sir, relate your history from the biginning." Then Sampati related his previous history as follows :—

2–3. " I and Jatayusha were brothers. Proud of our strength and desirous of testing it, we two young birds flew up wishing to reach from conceit the orb of the sun.

4–5. " We flew for several thousands of Yojanas. Then Jatáyusha was scorched. Covering him with my wings I got stupified and stood with my wings burnt by sun's rays. I then fell over the top of the Vindhyá mountain. Here by falling from a great height, O lord of monkeys, I became unconscious.

6. " For three days with my life breaths remaining, and my wings scorched because I did not know the country nor the tops of the hills of stupification of the mind.

7. " Then slowly opening my eyes, I saw a good Áshrama. Slowly I went near it.

8. " The Lord of the Munis Chandramá seeing me said with astonishment ' O Sampati, why art thou so disfigured, who has disfigured thee ?

9. " ' I know thee from old, how powerful thou art. Why have thy wings been burnt down ? Tell me if thou wishest.'

10--11. " Then sorrowfully I told the Muni all that I had done. I am, O Muni, burning with the fire of the conflagration.

" How shall I be able to support life without wings, O lord.

11—12. " Thus addressed the Muni with eyes wet with compassion, seeing me said ' Hear, my child, what I say. After hearing it do as thou pleasest.

12—13. " ' This sorrow has the body for its cause. The body has *karma* (action) for its cause. Action proceeds from man having the notion of " I " in the body.

" ' The notion of " I " which is unintelligent is beginningless, having nescience for its root cause.

14 " ' This ahankara (egoism) is always associated with the reflection of Chit (self) like a piece of iron heated with fire. Thus the body becomes identified with that ahankár and becomes possessed of intelligence,

15 " ' " I am the body " This notion arises by force of the connection between the self and the ahankár. Worldly life, which is the giver of pleasure and pain, has for its root this notion of " I " in the body.

16—17. " 'On account of this identification of the átmá which is without modification with the ahankár, with the notion of " I am the body," " I am the doer of action," the embodied self always acts and is forcibly bound by the results. Possessed of virtue and vice he wanders up and down.

18 " ' " I have surely done much good work through sacrifices, gifts and the rest and shall, therefore, go to heaven and enjoy happiness there." Thus he thinks.

19. " 'Having through the same false notion enjoyed in heaven felicity for a long time, on the exhaustion of his meritorious deeds impelled by his karma he falls down even though not wishing it.

20 " 'Having fallen in the lunar orb and mixed with vapour he comes down upon earth, there he remains in rice and the rest for a long time.

21. " 'Then he becomes the four-fold kind of food and is eaten by men and becoming the vital seed is thrown by man into the womb of the woman when the season comes.

NOTE.—The allusion here is to the panchagni Vidya of the Upanishads. The passage of the Jiva mentioned there is from this world to the moon, thence to parjanya the (god presiding over rain), thence again to this world through rain, thence to man in whom the product of rain in the shape of grain and other eatables enters and thence into woman in whom the vital is thrown by man. These are the five fires through which gods pour libations before one becomes known as man.

22. "'There in the mother's womb mixed with the blood and enveloped in the outer skin of the ombryo, he becomes what is known as kalal in one day.

23. "'On the expiration of five nights he becomes a *budbud* (buble). At the end of seven nights he attains to the condition of (mánsapeshi) lump of flesh.

24. "'At the end of a fortnight that lump of flesh becomes filled with blood and at the expiration of 25 nights it sprouts forth.

25. "'At the end of one month are produced in it the neck, the head, the shoulders, the spine and the belly. Each of these five organs is produced one after the other.

26. "'In two months are produced in due order and not otherwise the hands, the feet, the sides, the hips, the thighs and the knees.

27. "'In three months are produced gradually the joints of the body. All the fingers are produced gradually in four months.

28. "'The nose, the ears and the eyes are produced in the fifth month.

"'The rows of the teeth, the nails, the secret organs are also produced in five months.

29. "'After the sixth month are produced the holes in the ears. In the same month are also produced anus, the organs of generation, male and female, and the navel amongst human beings.

30. "'In the seventh month are produced hair, on the body as well as the hair on the head.

"'In the eighth month all the organs of the body become divided.

31. "'O bird! in this manner the fœtus increases in the womb of the woman. In the fifth month the embodied self becomes possessed of intelligence on all sides.

32. "'Through a small hole in the navel cord the creature derives its sustenance in the womb from the essence of what the mother eats and does not die because of his *karma*.

33. "'Remembering all his former births and all his former actions, burning in the fire of the digestive organs, he utters the following:

34. "'Becoming born in thousands of diverse births, I have enjoyed my connection with millions of sons, wives and relations.

35. "'Attached to rearing up the family I earned wealth through fair and foul means. Unfortunate am I that I did not think of Vishnu even in dream.

36 – 37. "'Now I am reaping the fruit thereof in the shape of dire misery in this womb. Burning with desire and taking the unreal body for reality. I did what I ought not to have done and failed to do what was for my own good.

37.—38. "'Having in this way suffered misery of diverse kinds through my own karma when shall I get out of this womb which is like unto hell. Henceforth I shall daily worship no one else but Vishnu."

39. "'Thinking in this and the like manner the Jíva pained by the pressure of the mother's organs, comes out with great trouble like a sinner from hell.

40. "'Like a worm from a festering sore he comes out.

"Then he suffers the troubles of the conditions of childhood and the rest (youth and old age).

41. "'Thou hast suffered all these and knowest them all. I have not described to thee the sorrows of youth and the rest.

42. "'In this way through the force of habit of this notion of "I" in the body, comes to this Jíva residence in hell and the like as well as entrance

and residence in the womb and the sorrows consequent thereon and the consciousness of being a doer of action.

34 "' Therefore, let one knowing himself to be separated from the two bodies, gross and subtle and beyond *prákriti* and relinquishing all sense of "I" in the body, be a man of wisdom.

44. "' Let him realize his own self to be free from the conditions of waking and the rest (dream and dreamless slumber), as Truth, Intelligence and the rest (Bliss) as pure, ever-awakened and at peace.

45. "' On the knowledge of the intelligent self arising and destruction of illusion born of nescience brought about, let the body fall or remain till the exhaustion of the karma which has given it this incarnation.

46—47. "' To the *Yogi* there is neither happiness nor sorrow, both of which are the products of nescience. Do thou, therefore, remain content with this body of thine till thy *karma* which has given thee this incarnation is exhausted, like the snake bearing its slough till the time comes for leaving it.

48—49. "' I shall, O bird, moreover tell thee something more for thy benefit. In the Tretá yuga the undecaying Náráyaṇa incarnating as son of Dasratha shall come to the Daṇdaka forest, together with his wife Sítá, and Lakshmaṇa for the destruction of Rávaṇa.

49—51. "' Thence as Ráma as well as his brother shall be away in the forest Rávaṇa shall carry off Sítá like a thief and shall put her in Lanká.

"' Then by the command of Sugríva, monkeys shall come in search of her to the sea-shore. Thou shalt meet them by accident, of this there is no noubt.

52. "' Do thou tell them the whereabouts of Sítá truly. Then two new wings shall appear in thy body:'"

53. Sampati said: "Thus did Chandramá, the lord of the family of the Munis, advise me. See my wings have sprung forth anew and are very tender."

54. "May good betide you, I am going, you will surely see Sítá. Do you make efforts for crossing the ocean which is difficult to cross.

55. "By the mere remembrance of whose name even one addicted to evil ways attains to the supreme and eternal abode of Vishnu, having crossed this unfathomable ocean of the world, how shall you, O monkeys, who are the dear devotees of Ráma, who is the cause of the maintenance of the three worlds, not be able to cross this ocean before you.

CHAPTER IX.

(*Hanumána.*)

1—3. On the king of the birds having gone heavenwards, those best of monkeys overcome with joy and anxious to see Sítá, consulted amongst themselves as to how they shall cross the ocean which was full of fearful currents, and whales, waves and the like and difficult to be incompassed at like space (ákása).

4. Angada said to them listen to me, O best of monkeys: You are all very powerful, brave and have proved your strength on former occasions, which of you shall, after crossing the ocean, do the work of the king?

5. He shall undoubtedly be the giver of life to all these monkeys. Let that brave person get up and come forward forthwith.

6. He shall be the supporter of Ráma, Sugríva and all the monkeys, Let there be no hesitation about this.

7. As the heir-apparent of the monkeys had said so, all the leaders sat silent and looking at each other said nothing.

8. Angada then said. "Let each one declare his capacity for the

accomplishment of this task. We shall then know who shall be able to do the work."

9. Hearing these words of Angada, each of the monkey warriors declared his power of going through the ocean. Commencing from ten *yojanas* they went on declaring their strength each adding ten to the one preceding him (ten, twenty, thirty).

10—11. Then in the midst of the monkeys Jámbavana declared his strength to be 90 *yojanas*. Said he "In days of yore when the god Vishnu had taken three strides I went 21 times round one of his strides, *viz.*, the earth according to rule.

" Now on account of old age I am unable to cross the ocean."

12. Angada also said. " I can go across the ocean. But I do nor know if I have the strength to cross it back."

13. Unto him Jámbavana said. " O brave youth thou art our king and guide. I cannot direct thee, even though thou art capable of going."

14. Angada said : "If it is so, then we shall sleep on the bed of the *Kusa* grass as before. When none of us has done the work, no one ought to live '

15. Unto him Jámbavana the brave said. " I shall, O my son, show thee him by whom our work shall be accomplished ere long."

16. So saying Jámbavana said to Hanumána as he was sitting there. "O Hanumána why art thou sitting silently, concealed like an ignorant person with such a heavy task in hand.

17. " O thou of great strength, do thou show thy strength to-day. Thou art verily the son of the wind god and equal to the wind in strength.

18—19 " Thou art created by that great being (wind god) for accomplishing the work of Ráma. As soon as thou wast born seeing the sun arisen thou saidst, ' I shall catch this ripe fruit ' by his shouts, and flew out of childishness for 500 *yojanas*. Then you fell down upon the earth.

20 " Therefore who can describe thy strength and greatness. Get up and dost thou of true resolve by doing the work of Ráma save us."

21. On hearing those words of Jámbavana, Hanumána became greatly pleased and made a roar like that of a lion rending as if it were the whole world by his shouts.

22—24. He became like a mountain as if he were a second god with strides (Vishnu).

" Having crossed the ocean and reduced Lanká to ashes and killed Rávaṇa with all his family, I shall bring the daughter of Janaka. Or having with my left hand tied Rávaṇa on the neck by a rope, I shall uproot Lanká together with its hills and throw it in front of Ráma.

25. " Or having seen Jánaki of good fortune I shall come back." Hearing this speech of Hanumána, Jámbavana said to him " do thou come back after seeing alive Jánakí the good, may good be with thee.

26. " Thereafter along with Ráma thou shalt show thy prowess. Let good fortune attend thee, O great soul, as thou goest by the welkin.

27. "Proceeding for the accomplishment of Ráma's work let the wind follow thee. " Thus blessed with blessings and having taken leave of the monkey leaders, Hanumána went up the top of the Mahendra mountain and assumed a wonderful shape.

28. Like a great mountain that great soul, the son of the wind who was of the color of gold whose face was handsome to behold like the red morning, whose arms were long like the great serpent (Sesa) was seen by all creatures.

Thus ends the Kishkindhá Káṇda of the Adhyátma Rámáyaṇa

Om Tat Sat.

THE SUNDARA KANDA.

CHAPTER I.

(Hanumán's Journey across the Ocean.)

1—3. Srí Mahádeva said: Wishing to cross the ocean which extended for a hundred *yojanas* and was the abode of crocodiles, the son of the wind and the embodiment of bliss, having meditated upon Ráma the supreme self, said: " Let all the monkeys see me going by the path of the welkin. Like an unfailing arrow shot by Ráma, this day shall I see the wife of Ráma and daughter of Janaka.

4—5. " Blessed I shall again see Rághava. By remembering his name at the time of death, a man having crossed this ocean of worldly life goes to the supreme abode, what is to be said of me whose messenger, am carrying his own ring as a token.

6—7. " Meditating upon him in my heart I shall cross this little ocean." So saying Hanumána extended his arms and tail, made his neck straight and looking upwards contracted his two feet and facing southwards leaped into the ocean with the speed of the wind.

8—9. In the sight of the gods in heaven speedily he went off. Seeing him going with the speed of the wind, the gods in order to test the strength of the son of the wind, said ; " This very powerful monkey of the strength of wind is going.

10—11. " We do not know if he has the strength to enter Lanká." Thus thinking impelled by curiosity those hosts of gods said to the mother of the serpents called Sursa :—" Do thou go and throw some obstacle in the way of the chief of the monkeys.

12. " Having known his strength and intelligence, do thou speedily come back here." So directed she speedily went forth in order to throw obstacles in the way of Hanumána.

13. Having covered the way and standing in front of him, she said to the monkey. " Come and speedily enter my mouth, O thou of great intelligence.

14—16. " Thou hast been ordained as my food, troubled with hunger as I am." Unto her Hanumána said, " O mother, I am going to see Jánakí by the command of Ráma. Having come back speedily and told Ráma of her welfare, I shall come and enter thy mouth. Give me way, O Sursa, let my salutation be to thee."

17. Thus addressed Sursa said. " I am hungry, Do thou go after entering my mouth, otherwise I shall eat thee up." Thus addressed Hanumána said : " Do thou open thy mouth immediately. Having entered thy mouth I shall go as I am in a hurry."

18. So saying Hanumána made his body extend up to a *yojana* and stood before her.

19. Seeing him thus Sursa made her mouth five yojanas wide. Hanumána made his body twice as much.

20. Then Sursa made her mouth twenty yojanas wide and Hanumána made his body thirty yojanas.

21—22. Then Sursa made her body extend for fifty yojanas. But Hanumána became of the size of a thumb. Having entered her mouth,

he came out again and stood before her, and said " O goddess I have entered thy mouth and come out, my salutations be unto thee."

23 As he was saying so, she said to Hanumána : " Go and do the work of Ráma, O thou the wisest of men.

24. " O monkey, I had been sent by the gods to test thy strength. Having seen Sítá, thou shalt go and see Ráma. Proceed on, sir."

25. So saying she went to the world of the gods. The son of the wind proceeded on by the passage of the air like Garuda, the king of birds.

26—28. The ocean also said to the mountain Mainaka, which was full of gold and gems : "This great being Hanumána, the son of the wind, is going for the purpose of doing the work of Ráma, do thou help him.

" In days of yore, reared by the sons of Sagara, I became Sagara.

" In his family is born the lord Ráma, son of Dasratha. This great monkey is going for the accomplishment of his work.

29. " Do thou speedily rise up from the waters, let him take rest over thee and go".

" Very well," so saying, he rose up to a great height from amidst the waters.

30.—31. It had tops full of diverse gems. Over it a human being said to Hanumána as he was going: "I am, O great monkey, the mountain Mainaka directed by the ocean to give thee rest. O son of the wind, I am here. Come and partake of my ripe fruits which are like nectar.

32—33. " Having rested here for a while thou shalt go at ease." Thus addressed Hanumána said, " When I am going for the work of Ráma, how can I eat anything or how can there be rest for me. I must go forth speedily."

34. So saying he touched the top of the hill with his hand and proceeded onwards. As he had gone a short distance some one who catches at a shadow, caught his shadow.

35. She was a terrible monster named Singhika who always lived in the waters. She seized hold of the shadows of those who went through the welkin and having brought them down ate them.

36. Seized by her Hanumána the brave thought : " Who has caused the impediment in my way, and stopped my passage.

37. " I do not see any one here. I am struck with astonishment." Thus thinking he cast his eyes downwards.

38. There he saw Singhika having a huge body and a terrific appearance. He fell into the waters and killed her in anger with his feet.

39—40. Having risen up again he went towards the south.

41. Having reached the southern shore he saw on the top of the Trikuta hill, which was full of fruit trees of various kinds, abounding in deer and birds of diverse description and surrounded with different kinds of flowering creepers, a town surrounded with ramparts and ditches on all sides. " How shall I enter Lanká," thus he became filled with anxiety.

42. Making my body small at night shall I see Lanká, protected by Rávaṇa. Having resolved thus he remained there and went to Lanká.

43—46. Having assumed a diminutive shape the brave Hanumána entered the gate. Seeing him entering the town a Rákshasa woman in the city of Lanká stopped him and said : " Who art thou that disregarding me, the guardian of Lanká, enterest the town in the form of a monkey like a thief. What dost thou wish to do ? " So saying with eyes red with anger she struck him with her foot. Hanumána also struck her with his left fist, as if she were of no consequence. She fell down instantly vomitting forth blood.

47. Getting up she said to Hanumána of great strength. " O Hanumána, go forth ; may good betide thee, thou hast conquered Lanká, O sinless one.

48—49. " Formerly I was told by Brahmá that ' in the twenty-eighth Tretá yoga the undecaying Náráyaṇa shall incarnate as Ráma, the son of Dasratha, by his *yoga máyá* (*yoga* energy) and Sítá as his consort in the house of Janaka.

" ' For the purpose of removing the burden of the earth he had been solicited by me some time ago.

50 " ' Rághava (Ráma) shall go to the great forest with his wife. Thence Rávaṇa shall carry off Sítá the great Máyá.

51. " ' After that Ráma shall have Sugríva for his helpmate, and Sugríva shall send monkeys for the purpose of seeing Jánakí.

52. " ' Then one of the monkeys shall come to thee at night. Repulsed by thee he shall strike thee with his fist.

53. " ' When struck by him thou shalt, O sinless one, suffer pain. Then verily shall come the end of Rávaṇa. There is no doubt in this.'

54—56. " Therefore, having conquered Lanká, thou hast conquered all, O sinless one.

" Inside the beautiful palace of Rávaṇa is a pleasure garden of handsome appearance. Inside it is the Asoka Vánika full of heavenly trees. In its middle is a *shinshipa* tree. There Jánakí sits guarded by terrific Rákshasa women. Having seen her, do thou go back and inform Rághava of it.

57. " Blessed am I that I had remembrance of Ráma to-day after a long time. That remembrance cuts asunder the noose of transmigratory existence. The company of his devotees is very difficult to attain. Let the son of Dasratha (Ráma) be gracious unto me and abide in my heart."

58. As the son of the wind had crossed the ocean, the left side of the body of the daughter of the earth (Sítá) and the left arm of Rávaṇa fluttered much. The right side of the body of Ráma, who was beyond the senses, also fluttered.

NOTE.—The fluttering of the left side of a man and the right of a woman is indicative of evil to both, while the fluttering of the left side of a woman and the right of a man is indicative of good fortune, thus betokening future prosperity to Rama and Sita, downfall to Ravana.

In the Valmiki Ramayana, Sundara Kanda, chapter 3, Lanka only tells Hanumana that Brahma had told her that when she was conquered by a monkey it will be the end of the Rakshasas. She does not repeat the story of the Ramayana. The Adhyatma also omits altogether the beautiful description of Lanka given by Valmiki. According to that ancient poet the first impression of Hanumana on seeing Lanka was one of wonder at its beautiful grandeur and strength. Its houses high as mountains, its broad car drives, its flags waving on tops of palaces, its impregnable fortresses made Hanumana ponder, as to how such a place which was built by Vishwakarma himself could be assailed by Rama. " Not even the gods can subdue it, what will the monkeys do ? There is no time for conciliation or of gifts or of sowing dissensions nor fight. I shall however enter it at night in a diminutive form. There is no other method of entering it. Even the wind cannot enter here unknown." Thus thinking Hanumana reduces himself to the size of a cat and enters the place."

CHAPTER II.

1. Thence Hanumána went to Lanká which was most beautiful to behold, and having at night assumed a small body wandered here and there.

2—3. For the purpose of searching Sítá he entered the royal household. There having searched through all places Hanumána did not see Jánakí. Then recollecting what Lanká had told him he speedily went to the beautiful Asoka Vánika.

4. It was full of trees like the tree of the gods. It had tanks with steps made of gems. It was full of various kinds of birds and was surrounded with palaces of gold.

5—6. It was surrounded with trees which were bent with the load of fruit. There the son of the wind searching for Jánakí under every tree, saw a temple touching as if it were the sky and containing a hundred columns made of gems. Seeing it he became much astonished.

7. Passing it and having gone a short distance he saw a shinshapá tree densely covered with foliage.

8—10. It had never seen the sun and was resounding with the warblings of birds of golden hue.

At its foot surrounded by Rákshasa women, Hanumána saw the daughter of Janaka like unto a goddess on earth. Her hair was tied in one knot indicative of separation from her husband. She was emaciated and wore dirty clothes. She slept on the earth and was grieving and uttering Ráma, Ráma. She was without a protector and had become lean by fasts.

11. Seeing her from amongst the branches of the tree, that elephant amongst monkeys said. "I have achieved my object. Having seen the daughter of Janaka, I alone have done the work of Ráma the supreme self." Then there arose a noise outside the inner apartment of the place.

12—14. "What is this," thought the son of the wind as he was hiding amongst the branches of the tree. Then seeing Rávaṇa with his ten faces and twenty arms like unto a mountain of black antimony coming up surrounded by women, he became astonished and hid himself amidst the leaves.

15—17. "How could my death be soon caused by Rághava, Ráma does not come up, even for the sake of Sítá. What is the cause of this." Thus always meditating upon Ráma in his heart, that night after midnight Rávaṇa, the king of the Rákshasas, saw in a dream a monkey coming up to Lanká by the command of Ráma and assuming his desired shape of a diminutive size seeing Sítá from amidst the clusters of trees.

18.--Seeing this strange dream he pondered as to whether it could be true. Thus thinking, he said I shall do this.

19. I shall pierce Jánakí who is already sunk in sorrow with my wordy shalts. Seeing that let the monkey tell Ráma of it.

20—21. Thinking thus he forthwith went to Sítá. Hearing the sounds of bells and anklets, Sítá of slender body having given her heart to Ráma with tears in her eyes and downcast face terrified, drew her body in itself (*lit.* hid herself in herself.)

22. Seeing Sítá thus, Rávaṇa said "O thou of fair eyebrows, why art thou hiding thy body in thy body uselessly on seeing me.

23. "Ráma is living amongst the denizens of the forest with his brother. Sometimes he is seen by some people, sometimes he is not seen.

24. "I sent many people to search for him. But though they looked around everywhere they could not see him.

NOTE.—There is no mention neither of Ravana's dream nor of his sending men to search for Rama in the Valmiki.

25. "What shalt thou do with Ráma who has no desire for thee, even though thou always cherishest him and even though he is always with thee.

NOTE.—What is implied here is that Sita as the Maya of the Lord is always with him and yet he does not care for her and is unattached to her. The energy of the lord is not distinct from the lord himself. Therefore he is always with her. As a matter of fact, this energy is nothing but illusion. Therefore he is beyond her and unattached to her.

26. "Ráma bears no affection for thee in his heart. Though thou givest him all pleasures of the senses and though thou dost all actions of the mind, happy as well as otherwise, and though he enjoys them, Rághava does not know that he is the enjoyer. He is, therefore, an ungrateful wretch devoid of all qualities.

NOTE —This again is the Vedantic-idea of Brahman being neither actor nor enjoyer of this play of worldly life due to Maya.

27—28. "Sunk in distress and sorrow thou wast, O good woman, brought by me. Even now he does not come. He has no love for thee, how shall he come. Without strength, without the sense of mineness, he is a fool thinking himself to be a wise man.

29. "With such a vile being what shalt thou, O good lady, do. Do thou betake thyself to me, the best of the Asuras who am greatly attached to thee.

30. "Thou shalt be the ruler of the women of the gods, the gandhárvas, the nágas, yákshasas and kinnáras, if thou acceptest me."

31 Hearing this speech of Rávaṇá, Sítá greatly enraged hung down her head and placing a piece of straw between herself and him said to Rávaṇa.

32—34. "Afraid of Rághava thou assumedst the disguise of a mendicant; during the absence of the Rághavas (Ráma and Lakshmaṇa) and like a bitch carrying off sacrificial clarified butter thou, O wretch, carriedst me off. The fruit of that thou shalt reap ere long.

"When thy body will be torn to pieces by the arrows of Ráma, then shalt thou know if Ráma is a human being or not and then shalt thou go to the abode of Yama.

34—35. "Having dried up the ocean by his arrows or bridged it, Ráma together with Lakshmaṇa shall come to kill thee in battle and thou shalt, O vile Rákshasa, undoubtedly see him.

36—37. "Having killed thee together with thy sons and army he shall carry me back to his town." Hearing this harsh speech of Sítá, the lord of the Rákshasas got enraged and lifting up his sword with eyes red with anger rushed to kill Sítá, the daughter of Janaka.

38. " Then Mandodarí having warded off her husband, said to him " Leave off this woman who is humbled, emaciated and distressed :

39. " Many women from amongst the gods, gandhárvas and nágas with eyes rolling with the intoxication of youth are seeking thee."

40. Then Rávaṇa the ten-necked said to the Rákshasa women of terrific appearance. "Do you contrive to make Sítá submit herself to me with love using threats as well as flattery at times.

41. " If within two months Sítá submits herself to me, then she shall enjoy all the kingly pleasures with me.

42. "If in two months she does not agree to share my bed, then let her be killed and served up for my morning meal."

43. Having said so, Rávaṇa went inside his palace surrounded by all his women. The Rákshasi women then came up to Jánakí, and terrified her with threats.

44. One of them said:—"Thy youth has been wasted. Having approached Rávaṇa it shall become fruitful."

45. Another said in anger, "What is the use of waiting even now, O Jánakí, let her body be cut to pieces and divided."

46. Another one lifting up a sword ran up to kill Jánakí, another opened wide her terrific mouth and terrified her.

47. Thus those Rákshasas women of terrific appearance terrified her. Having warded them off, an old Rákshasa woman, Trijatá, said :

48. "O vile Rákshasa women hear what I say, it will be good for you.

49—50. "Don't terrify Jánakí who is weeping but bow unto her. Even now in my dream I saw Ráma of eyes like the lotus having together with Lakshmaṇa come mounted upon the white Airávata elephant, and having burnt the whole of the town of Lanká and killed Rávaṇa in battle, taking Jánakí in his lap and sitting on the top of the hill.

51—52. "I saw Rávaṇa sunk in a pond of cowdung with his body besmeared with oil and naked, wearing a necklet made of the skulls of his own sons and grandsons. On the other hand, Vibhíshaṇa with a cheerful heart goes to Ráma and serves his feet reverently.

53—54. "Ráma having soon killed Rávaṇa together with all his family shall, after giving the kingdom to Vibhíshaṇa, take the beautiful Sítá in his arms and go to his own city. There is no doubt in this."

55. Hearing these words of Trijaṭá, those Rákshasi women became terrified and silently sat there and went to sleep.

56. Thus threatened by the Rákshasa women, Sítá got very terrified and greatly distressed and sunk in sorrow, did not see any protector.

57. With eyes full of tears she said: "To-morrow these Rákshasi women will eat me up, there is no doubt in this. By what means shall my death be brought about even now."

58. Thus sunk in grief she wept loudly and for a long time. Seizing hold of the branch of a tree she determined to die, not knowing any other means of death.

Note. In the Valmiki Ramayana the first impressions made by Sita upon Hanumana as well as her tale of misery and her rejection of the advances of Ravana are described as follows:—(We abstract these from the Sundara Kanda.)

Determined to see Sita and search every portion of Lanka till he had found her, Hanumana goes to the Asoka Vana where in a temple adorned with a thousand columns like a second Kailasa itself, he sees a woman in dirty clothes, surrounded by Rakshasa women, emaciated by fasts, sighing repeatedly. She appeared like digit of the new moon on the first day of its appearance or a flame of fire covered with smoke. Not seeing any one else except dire Rakshasa women round her, she sank in the ocean of grief, like a doe strayed from her herd, her face bathed in tears, Sita appeared to Hanumana to be illuminating all the four quarters of the earth by the light of her beauty and goodness. Thought he, "the beloved of all the world, this lady is here like an ascetic with a vow. Overpowered with grief like a flame of fire covered with smoke she does not shine, and yet by her conjugal devotion she is shining like a siddhi, yoga defeated by obstacles, like one's intellect sullied by evil thoughts or good name covered by the censure of the foolish like this lady is here. For her sake if Rama goes round the whole earth it would not be much. Were the sovereignty of the worlds on one side and the daughter of Janaka on the other, the sovereignty of the world would be nothing as compared with Sita. Strange it is that Rama is capable of sustaining life without her. On seeing her, who deserves to be happy sunk in this distress, my heart is filled with grief." In the meantime Ravana comes up with the women of his household and tells Sita to submit to him which she indignantly refuses saying. "Thou canst not make me do what I ought not to do. Coming from a noble family and having been given in marriage to a distinguished family thou canst not allure me like a sinner wishing a siddhi in yoga. Are there no good men here or if there are, thou dost not listen to them, that thy heart is thus bent upon evil." Ravana leaves instructions to terrify her into submitting to his advances. But she as boldly tells her tormentors "that although poor and bereft of sovereignty, my husband is my master. I am always attached to him like Suvarchala to Surya, Sachi to Indra, Arundhati to Vashishtha, Lopamudra to Agastya. Savitri to Satyavana and Damyanti to Nala." When threatened with death by the Rakshasa women she courts death but seeing no manner of bringing about says :—

"True it is no one can die before his or her time. Fie on humanity, fie on submission to another that one cannot die even though one wishes for it. Fie on me, a vile wretch, I am living here without that virtuous soul Rama even for a moment. I shall not touch the Rakshasa (Ravana) with my left foot, what to say of submitting to him. Let them tear me to pieces, cut me or throw me into the fire, I shall not go to Ravana, what is the use

of saying much." Then after indulging in various misgivings as to whether Rama was alive or dead or wandering in the forest or like a man of wisdom being indifferent to worldly objects was indifferent to her, she concludes: "I long to quit this body and yet death does not come to me. Oh how blessed are those great souls, those munis who are devoted to truth, who have subjugated their senses, who have none that is dear to them, none that is inimical to them, to whom the pleasurable does not yield pleasure nor the painful pain. I bow unto them. I shall quit life by poison or by a sharp weapon, but alas! there is no giver of poison or of a sword in the house of the Rakshasa." Thus taking hold of her long hair she wishes to make a rope of it to hang herself by the branch of a tree, when prognostics, indicative of good, prevent her from doing so. There is no more touching scene than this in the Ramayana. (Chapters 28 and 29.)

CHAPTER III.

(*Hanumána's Visit to Sítá.*)

1. "I shall leave this body by hanging myself. What is the use of my living here in the midst of these Rákshasas?

2. "My hair is long enough to serve as a hanging rope."

3. Thus seeing Jánakí resolved upon hanging herself, Hanumána who was of a diminutive body, after some consideration, slowly said as follows in order to make her hear it.

4—5 "Born in the family of Ikshwáku, was the great Rájá Dasratha, the lord of Ayodhyá. He had four sons known throughout the world, equal to the gods and possessed of all good qualities. They were Ráma, Lakshmaṇa, Bharata and Satrughana.

6. "The eldest son Ráma went to the Dandaka forest accompanied with his brother Lakshmaṇa and his wife Sítá by the command of his father.

7—8. "That great soul lived on the banks of the Gautami in Panchavatí. Thence the highly virtuous Sítá, daughter of Janaka, was carried off by Rávaṇa the evil minded, during the absence of Ráma.

9. "Then Ráma greatly distressed went about searching for Jánakí when in the way he saw Jatáyusha, the king of the birds, lying on the ground. Having sent him off to heaven, he came to the Rishyámuka hill.

10. "Ráma, the knower of self (átmá), then made friends with Sugríva. Having killed the powerful Bálí, the ravisher of Sugríva's wife, he installed him in the kingdom and did the work of his friend.

11. "Then Sugríva, the lord of the monkeys, having collected monkeys sent them in all directions for the purpose of searching Sítá.

12—13. "I am one of those monkeys and a minister of Sugríva. Having at the bidding of Sampati speedily crossed the ocean which extends to a hundred *yojanas*, I came to the city of Lanká in search of the good Jánakí.

14—15. "Gradually I reached the Asoka Vána, where searching for Jánakí I have found her under the Shinshapa tree, sunk in grief and sorrow. Having seen the queen, consort of Ráma, I have achieved my object." Having said so, the son of the wind god, who was great amongst men of wisdom, became silent.

16. Hearing all this in due order, Sítá became astonished. "Have I heard this in the heavens uttered by the wind.

17. "Is it a dream or an illusion of my own mind or is it true. I know I have no sleep on account of grief, how can it be an illusion.

18. " Whoever has said this, which is like nectar unto my ears, let that great soul and the speaker of such dear words show himself to me."

NOTE.—Valmiki describes the state of mind of Sita on hearing this speech of Hanumana thus:—Is it a dream that I have dreamt. It cannot be a dream as on account of grief I cannot sleep. Always thinking of Rama, Rama in my mind and uttering his name I hear the story like his story. Suffering from love for him having given my heart entirely to him, always thinking of him, I see and hear like it. Sundara Kanda, chapter 32. This illustrates the principle of Dharana (concentration) one of the limbs of Yoga.

19—20. Having heard those words of Jánakí, Hanumána slowly descended from the tree and stood before her. Of the size of a sparrow, with a red face and yellow monkey body he slowly prostrated himself before Sítá and with folded hands stood before her.

NOTE.—In the Valmiki there is nothing about Hanumana having appeared before Sita in such a diminutive form.

21. Seeing him, Jánakí got frightened and thought Rávaṇa had come to allure her by illusion under the disguise of a monkey.

22—23. Thus thinking she hung down her head and remained silent. Then Hanumána said to Sítá, " O queen, I am not what thou suspectest me to be. O mother, do thou leave off thy suspicion regarding me. I am the slave of Ráma, the supreme self and the lord of Kosala.

24. " O, thou giver of good, I am the minister of Sugríva, the lord of the monkeys. I am, O good lady, the son of Váyu, the life of all."

25—26. Hearing this, Jánakí said to Hanumána, who was standing before her with folded hands, " How can there be any companionship between monkeys and men, when thou sayest that thou art the slave of Rámchandra." The son of the wind who was standing in front of Jánakí was pleased and replied as follows:

27—29. " Ráma of great intelligence came to the Rishyámuka hill at the suggestion of Savari. Sugríva saw Ráma and Lakshmaṇa as he was sitting on the Rishyámuka hill. Terrified, he sent me to Ráma to know his mind. Assuming the disguise of a Brahmachárin I went to Ráma. Knowing the purity of his intention, I placed both of them (Ráma and Lakshmaṇa) upon my shoulders, took them to Sugríva, and made them friends.

30—32. " Sugríva's wife had been abducted by Bálí. Him the best of Raghus killed by one shot of his arrow and installed Sugríva in the kingship of the monkeys. He then sent highly powerful monkeys possessed of bravery to all the quarters of the earth to search for you.

33. " Seeing me going, Ráma told me respectfully ' Upon thee, O son of the wind, this work of mine wholly depends. Do thou inform Sítá of mine and Lakshmaṇa's welfare.

34. " 'For the purpose of recognition do thou give to Sítá this good and beautiful ring of mine which bears the letters of my name.'

35. " So saying he gave me this ring from his finger. I have brought it carefully, do thou, O lady, see this ring." So saying the son of the wind gave unto the queen (Sítá) the ring and having bowed unto her stood at a distance with folded hands.

37. Seeing that ring bearing the name of Ráma, Sítá became overjoyed and placing it upon her head shed tears of joy.

38. " O monkey, thou art the giver of life to me. Thou art possessed of intelligence and art a devotee of Rághava and the doer of what is dear to him, hence there is confidence in thee on the part of Ráma.

39. " If it were not so, how could he have sent any other person to me. O Hanumána, thou hast seen all my sorrows and the like.

40. "Do thou tell Ráma of all, by which he may feel pity for me. My life is only of two months' duration, O good man.

41. "If Ráma does not come, the monster will eat me up.

42—43. "If, therefore, accompanied with the lord of the monkeys and their generals by his side, the lord Ráma comes speedily and after killing Rávaṇa and all his sons and army in battle, releases me, then his prowess will be what is expected of him. Do thou, O brave Hanumána, say that by which Ráma may give me liberty after killing the ten-faced Rávaṇa. Do thou take steps to have this done and thus earn merit through speech."

44—45. Hanumána said to her. "O goddess, from what I have seen, Ráma together with Lakshmaṇa as well as Sugríva and his army shall soon come and having killed the ten-faced Rávaṇa by force shall carry thee to Ayodhyá. There is no doubt in this."

46—47. Unto him Jánakí said : "How shall Ráma of unfathomable mind cross the ocean with monkeys and come here."

48. Hanumána said "those best of men shall mount my shoulders and come. Sugríva and his army shall come by the path of the welkin in a moment having crossed the big ocean. He shall burn the hosts of Rákshasas for thy sake.

49. "There is no doubt in this. Do thou, O lady, give me leave, as I am in a hurry to go.

50. "In order to see Ráma together with his brother, I am in a hurry to leave. O queen, give me some token through which Ráma may have faith on me. I am anxious to go there."

51—52. Then after a little consideration, Sítá of eyes like the lotus, took off her head ornament which was tied to her hair and gave it to Hanumána, saying "with this, Ráma together with Lakshmaṇa shall have faith in thee.

53. "For the purpose of recognition I shall, O thou of good resolves, tell thee something more. In days gone by once upon a time on the Chitrkuta hill, Ráma had placed his head into my lap and gone to sleep.

54. "The son of Indra assuming the form of a crow came there and repeatedly tore my toe with his beak and wings and made it bleed for the purpose of eating its flesh.

55. "Then Ráma woke up and seeing the wound in my feet said, 'O good lady, what vile wretch has done this evil to thee.'

56. "So saying he saw a crow in front running towards me repeatedly, with his mouth, nails and beak full of blood and got very angry.

57. "Taking up a piece of straw he applied to it the Brahmastra as it was burning threw it at the crow in sport.

58. "Terrified the crow ran about all the worlds wandering here and there. But he could not be protected by Indra, Brahma and the rest.

59—60. "Then affrightened he fell at the feet of Ráma, the ocean of mercy. Seeing him seeking refuge, Ráma said. 'This weapon of mine is unfailing. Having given up one of thy eyes do thou go away from here. The crow then gave his left eye. With such prowess why does Rághava now show indifference towards me."

61—62. Hearing these words of Sítá, Hanumána said to her. "O queen, if the best of Raghus knew thee to be here, he would reduce this Lanká made by the Rákshasas to ashes in a moment."

63. Jánakí then said to Hanumána "how shalt thou, my child, fight with the asuras. All the monkeys are of very small bodies like thyself."

64. Hearing this speech of Sítá, Hanumána showed her his former shape like the Meru and the Mandara mountains and a terror to the hosts of Rákshasas.

65. Seeing Hanumána like a great mountain, Sítá was greatly pleased and said to that elephant amongst the monkeys.

66. "O thou great being, thou art capable of achieving success. The Rákshasa women shall see thee, do thou go, may thy path be happy."

67. Being hungry the monkey said, " having seen thee, I shall now have my meal out of the fruits of these trees in thy sight."

68. " Very well." Jánakí saying so, the monkey ate the fruits. Then despatched by her he went a little way and having prostrated himself before her he thought in his mind—

69. " Having come for the purpose of doing the work of his master, if a messenger goes away without doing something more which is not opposed to the work in hand, he is a low person.

70. " Therefore, after doing something more and having seen Rávaṇa and talked to him, I shall go to see Ráma."

71. Having resolved thus that very powerful monkey uprooted the trees of the grove and made the Asoka Vána bereft of trees in a moment.

72—73. With the exception of the tree under which Sítá was living, he made the whole of the grove treeless. As he was thus uprooting the grove the Rákshasi women enquired of Jánakí. " Who is this greatly powerful being in the shape of a monkey."

74. Jánakí said, " You alone can know the illusions spread by Rákshasas. Troubled with grief I do not know this being."

75. Thus addressed the Rákshasi women troubled with fear, informed Rávaṇa of all that Hanumána had done.

76. " O king some great being, bearing the form of a monkey, having talked to Sítá, has uprooted all the trees of the Asoka Vána in a moment, and broken the palace temple.

77. " Having killed all the guards of the palace he is sitting there." Having heard this uprooting of his grove with great displeasure, the king of the Rákshasas speedily got up and sent ten lacs of servants.

78. Sitting in the lower storey of the broken temple-palace, Hanumána who was like a mountain took an iron pillar for his weapon.

72—80. Shaking his tail a little, with his face red and with a terrific appearance, he saw the great host of the Rákshasa pouring in. He then made a roar like that of a lion, hearing which they became greatly stupified.

81. On seeing Hanumána, who was of a terrific appearance, the killer of all the Rákshasas, the Rákshasas attacked him with weapons of various descriptions.

82. Then having got up, Hanumána took up a club and ground them down in a moment like an elephant crushing so many gnats.

83. Hearing of the death of his servants, Rávaṇa became wild with anger and despatched five of his generals who were very proud of their prowess in battle.

84. Hanumána killed all of them with his iron pillar. Then Rávaṇa angrily sent seven sons of his ministers.

85. As they came up the lord of the monkeys killed them as he did the others in a moment with his iron pillar.

86. Sitting in his former place he remained waiting for the coming of the Rákshasas. Then Aksha, the powerful and brave son of Rávaṇa, went forth.

87. Seeing him coming up the powerful Hanumána ran up to him, club in hand, in the welkin and there struck him on the head with his club.

88. Having killed Aksha he destroyed all the army to a man.

89. Hearing of the death of the prince the lord of the Rákshasas, wild with anger, said to the conqueror of Indra.

90. " Son, I am going there where the enemy, the killer of my son, is, Having killed him or bound him, I shall bring him to thee."

NOTE.—In the Valmiki Ramayana, Ravana never offered to fight Hanumana. On the contrary he tells Indarjit to go appealing to achieve merit in the fight (Sundurkand chapter 48)

91. Indarjít said to his father. "O thou of great intelligence, leave off thy sorrow. When I am here, why art thou saying these sorrowful words.

92. " Having bound the monkey with the Brahmic noose I shall bring him to thee." So saying mounted his car and surrounded with many Rákshasas that great and brave warrior went to the place where the son of the wind was.

93. Then bearing a great roar, and lifting up a piller the brave son of the wind ran towards Indarjíta like Garuda in the sky.

94—95. Then as he was roaming about in the welkin he pierced first Hanumána with his arrows, then his head with eight shafts, and his heart and feet with six and his tail with one shaft.

96—97. Having thus broken him down he made a roar like that of a lion. Then with great joy Hanumána of great strength taking up a piller killed his charioteer and his horses and broke his car to pieces.

97—98. Then Meghnáda of great strength speedily took up another car and taking up Brahmastra and binding the bull of monkeys with it brought him in the presence of the king of the Rákshasas.

99—100. By the remberance of Ráma's name people having broken through the bonds of avidyá and karma go to that abode which is resplendent like a crore of suns, keeping the lotus feet of that Ráma ever in the lotus, his heart, the son of the Wind, was always free of bonds. What are other bonds or *karma* nooses to him.

CHAPTER IV.

(*Hanuman's Visit to Rávana.*)

1. As the lord of the monkeys was going through the town bound by the noose and looking at the place as if frightened, the people who came to see him angrily struck him with fists on all four sides.

2. The Brahma weapon having touched his body, disappeared forthwith in a moment on account of the boon given to him by Brahma. Knowing this, though bound by slender ropes, Hanumána went along on account of the importance of the work in hand.

3. Having taken him to the audience hall of Rávana, the conqueror of foes (Indrajít) said. " I have bound the monkey with the Brahma weapon and have brought him who killed the great asuras."

4. " Let my lord do what is proper of him after consulting his ministers. This monkey is no ordinary monkey." Then having looked at Prahasta who was standing in front of him like a black mountain, the lord of the Rákshasas said:

5. " Do thou, O Prahasta, ask this monkey as to why he has come here, what is his mission and whence has he come. Why did he destroy the whole of the grove, and why did he kill my Rákshasas?"

6. Then Prahasta respectfully questioned Hanumána, "O monkey, by whom hast thou been sent. Do not have any fear. I shall have thee released, do thou speak the whole truth in the presence of the king."

7. Then having looked at the enemy who was a thorn on the side of the three worlds, the son of the wind cheerfully commenced speaking as follows about the good deeds of Ráma keeping him in mind :—

8. " O enemy of the gods and the like, hear well from me. I am the emissary of Ráma who abides in all hearts, who is the lord of all and whose wife thou hast abducted for thy own destruction like a bitch carrying off sacrificial oblation.

9. " That Rághava having come to the Matanga hill made friends with Sugríva in the presence of fire, and having killed Bálí with one shot of his arrow, installed Sugríva as king.

10. " That lord of the monkeys, who is possessed of great strength and is greatly enraged at thee, is now at the Varsha hill with a crore of powerful monkeys, and with Ráma and Lakshmaṇa for his companions.

11. " Commanded by him, the chief lords of the monkeys went about in search of Sítá, the daughter of the earth, in all the four quarters. One of them, I, the son of the wind, have gradually found my way here.

12—13. " Sítá of eyes like the lotus has been seen by me. I have destroyed the forest being a monkey. Then seeing that they were speedily coming up to kill me, bow and arrow in hand, I killed thy Rákshasas in order to save my body. This body is dear to all creatures, O lord. Then having bound me with the Brahma weapon, Meghnáda has brought me here.

14. " Having touched me only, on account of the boon given to me by Brahma, the weapon has disappeared. I know it all, O Rávaṇa, yet I have come to thee like one bound with a heart overflowing with mercy for thee, desirous of telling thee, what is for thy good.

15. " Having reflected upon the fate of the world, through discrimination, do not, O Rávaṇa, betake thyself to the intelligence of the Rákshasas. Do thou take to the god-like path leading to emancipation and of benefit to the embodied self.

16. " Thou art a Brahmaṇa, born in a noble family, thou art the son of Paulastaya and a relation of Kuvera. Even taking the body for thy own self thou art not a Rákshasa, what to be said of thy not being a Rákshasa with reference to the cognition of self.

17. " The course of misery arising out of the gross body and the intelligence (subtle body) is not thine nor art thou its, being above all modifications.

" It springs forth from nescience and is false like objects seen in a dream.

18. " The truth is there is no change for thee and because of unity there is also no reason for such change. Just as the ákása (space) which pervades all is not sullied with what it is brought into contact, even so art thou much subtler than the body though living in it. The átmá is the body, the sense and organs the life-breaths, this notion is the root of all the bondage.

19. " I am intelligence itself, unborn am I, undecaying am I, bliss itself am I.

" Realizing this one is released. The body is not the self, being a modification of the earth. The life-breath is not the self, being a mere modification of the wind.

20. " The mind (mana) is not the self, being a modification of the principle of egoism (ahankára) nor is the intellect (buddhi) the self, being a modification of the prákriti (primordial matter). The self is intelligence itself, bliss itself, beyond all modifications, distinct from the conglomeration of the body and the rest and the lord of all.

21. " Free from blemish, and above all adjuncts, knowing the self to be such, one is released from worldly existence here. Therefore do I tell thee the means of attaining to emancipation, do thou listen to me, O thou highly intelligent person.

22. " Devotion to Vishnu is the great purifier of the intellect. Thence arises knowledge which is highly pure, then comes realization of the purest self. Knowing this well one goes to the supreme place (is merged into this supreme self.)

23. " Do thou, therefore, to day worship Hari who is the lord Ráma, the consort of Ramá (Lakshmí), beyond Prákriti, the all-pervading Lord. Leaving off all foolishness, all notion of enmity, do thou serve Ráma who is dear to those who take refuge under him. Taking Sítá with thee, do thou go with thy family and sons and bow unto Ráma. Thereby thou shalt be released from all fear.

24. " Without cherishing Ráma, who is the supreme self, who lives in the heart, who is all bliss and who is without a second, with devotion in his heart, how can man cross the ocean of worldly life which has sorrow for its waves.

25. " If thou dost not listen to me, then burning in the fire of nescience thou shalt be hurling thyself downwards and downwards by thy own evil actions, and cherishing hostility shalt be unable to protect thyself and there will not be even the shadow of emancipation for thee."

26. Hearing this speech of the son of the Wind which was like unto the water of life, the Asura ten necked Rávaṇa could not brook it and greatly enraged, with eyes burning with anger said to the lord of the monkeys.

27. " Why art thou taking such nonsense in my presence as if thou hadst no fear. Thou art the vilest of monkeys and of a vile intellect. Who is this Ráma who lives in the forest. I shall kill that vilest amongst men together with Sugríva.

28. " I shall after killing thee to-day kill the daughter of Janaka and then Ráma and Lakshmaṇa and then ere long I shall kill the powerful Sugríva together with his host of monkeys." Hearing this speech of the ten-necked Rávaṇa, the son of the Wind highly enraged said to Rávaṇa as if scorching him with his words.

29. " O vile Rávaṇa ! even a crore of beings like thee art not equal to me. Of immeasurable strength and the slave of Ráma am I.

Hearing these words of Hanumána, Rávaṇa, the ten-faced, angrily said to one of the Rákshasas who was standing near him.

30. " Do thou cut this monkey to pieces, let all Asura friends and relations see this. Then Vibhíshaṇa warded off the great Asura who was bent upon killing the monkey, saying, " O king ! a monkey sent by a foreign king should not be killed by you who are endowed with power.

31. " If this monkey who is the emissary of Ráma is killed who shall convey the message to Ráma, for whom thou art waiting to come for being killed.

32—33. " Do thou, therefore, think of something equal to killing him. Let the monkey go with that mark by seeing which Ráma may come to thee soon, together with Sugríva. Then there will be a fight with thee."

34—35. Hearing these words of Vibhíshaṇa, Rávaṇa said. " The tail of monkeys is highly dear to them. Therefore having covered his

tail with clothes and the like and having carefully applied fire to it and taking him round the town, do you send him away. Let all the leaders of the monkeys see this.

36. "Very well," so saying they tied tightly to the tail of the son of the wind flax, clothes and other materials of various descriptions soaked in oil.

37—38. Having applied lighted fire to the point of his tail, the Rákshasas bound him tight with cords and powerful asuras led him dragging round the town and crying "he is a thief" by blast of trumpets and repeatedly beating him.

39—42. Haumána suffered all this in order to accomplish some purpose of his own.

Having gone to the western gate, the son of the wind became of a small size and released himself from his bonds. He then became of the size of a mountain and having gone up the gate of the town, took up a pillar and in a moment killed all those Rákshasas. Then thinking of what he was to do next, he jumped down from the top of the place to the top of house after house with his burning tail and thus burnt the whole of Lanká together with its turrets, palaces and arched gateways.

43—44. "Oh son, Oh husband, Oh lord!" thus crying on all sides the women of the Daityas went up the roofs of their houses. They looked like goddesses falling in the fire. With the exception of the house of Vibíshaṇa the whole of the town was reduced to ashes.

45. Then having jumped into the sea, the son of the wind immersed his tail in the water and became easy in mind.

46. Being a dear friend of the wind and prayed by Sitá, the fire did not burn the tail of the monkey and became very cool.

47. By the rememberance of Ráma's name those whose impurities have all been washed off, forthwith extinguishes the pain caused by the three kinds of fire, physical, superphysical and accidental, how can then the special messenger of that best of Raghus be burnt by ordinary fire.

NOTE. The account given in Valmiki of what passed at Ravana's court between him and Hanumana is as follows:—Seeing Ravana sitting surrounded with his ministers and counsellors, inspiring awe by his strength and intelligence, Hanumana gets amazed at his prowess and exclaims. "Oh how wonderful is the appearance, how wonderful the fortitude, how wonderful and awe-inspiring the strength of the king of the Rakshasas. Were it not for his evil karma he would have been capable of ruling even in the heaven of Indra. When angry he can reduce the whole world to a mass of water." On being questioned as to who he was and why he had come there, Hanumana tells Ravana that he was an emissary of Rama who had been sent by his master in search of Sita who had been abducted by Ravana and continues. "You, sir, who have seen the path of virtue and acquired your present position by your good actions, should not keep in prison the wife of another man. Wise men like yourself never betake themselves to actions which are opposed to Dharma and which destroy men by the very roots. Do you speedily restore unto Rama this Sita who is like a serpent in your house. Like poison swallowed with food you cannot keep her in your midst. Whatever merit you have acquired by your good deeds you should not destroy it by sacrificing your life for the sake of another man's wife. Rama is not a god from whom you have obtained the boon of fearlessness. He is a man, how will you be able to save yourself from him. One who is addicted to evil ways must not imagine that his good actions in the past will save him from the reward of evil actions. On the contrary, even good actions cannot destroy bad actions and the fruit of the latter must be borne like the fruit of the former. You have reaped the reward of your good karma, you shall now have to reap the reward of your bad actions. She whom you think to be Sita, is the night of death come to destroy Lanka. Truly I tell you a monkey though I am, Rama can after destroying the world create it a new. Therefore there is no escaping punishment having offended Him."

(Valmiki, Sundara Kanda, Chapter 51.)

CHAPTER V.

(*Hanumána's return.*)

1—2. Then having bowed unto Sítá, Hanumána said "O queen, do thou give me permission. I shall go to Ráma. The latter shall together with his brother come to see thee."

3—4. So saying the son of the wind circumambulated Jánakí thrice and having prostrated himself before her as he was going, said :—"O Queen, I am going, may good betide thee, thou shalt soon see Ráma together with Lakshmaṇa and Sugríva and hundreds of millions of monkeys."

5. Then Jánakí, who was overcome with grief, said to Hanumána. "On seeing thee my trouble has been forgotten. Now that thou art going, how shall I live without listening to the story of Ráma."

6. The son of the wind said "If it is so, do thou, O Queen, mount my shoulders. I shall in a moment unite thee to Ráma, if thou so desirest."

7—8. Sitá said "If Ráma after having dried up the ocean or bridged it with nets, arrows and having come here together with the monkeys kills Rávaṇa in battle and takes me away, then it will redound to his ever-lasting glory. Therefore, do thou go. I shall somehow keep myself being alive."

9. Having been thus despatched off by Sítá and having bowed unto her, the brave Hanumána went to the foot of the hill in order to cross the ocean.

10. Having gone there that great being pressed the hill with his feet and went over hill and earth with the speed of the wind.

11. Then though going thirty yojanas above the earth in the sky, he proceeded as if he were going on level ground and made a great roar from the welkin.

12. Hearing that roar all the monkeys, knowing the advent of the son of the wind, became greatly pleased and roared loudly.

13. "By his voice we know that Haunmána has come after having accomplished his task. It is verily Hanumána, see this leader of monkeys, O monkeys."

14. As the monkey warriors were saying so, the son of the wind having descended on the top of the hill said:—

15. "I have seen Sítа, and destroyed Lanká together with its groves. I have spoken to the ten-necked Rávaṇa and have now come back.

16. "We shall go to Ráma and Sugríva this moment." Having said so, all the monkeys embraced Hanumána in joy.

17. Somes kissed his tail, some danced merrily. Then together with Hanumána they went to the Prasarvatra hill.

18. As they were going along they saw a grove protected on behalf of Sugríva. It was known as the Madhuvána. Then those leaders of monkeys all said to Angada.

19. "We are all hungry, O brave prince, give us leave, O highly intelligent man, we shall eat the fruits to-day and drink the honey which is like nectar.

20. "Satiated we shall go to-day to see Rághava and his brother."

21. Angada said. "Hanumána has done his work. By his grace do you drink this honey and soon eat the fruits and roots, O leaders of monkeys.

22—23. Then having entered the grove the monkeys began to drink the honey. Ordered by Dadhívakra, their leader, the guards of the grove did not care for them and beat them as they were drinking the honey. Then having been beaten by them with fists and kicks the monkeys drank the honey.

24. Dadhímukha, who was the maternal uncle of Sugríva, together with the guards there, angrily went to the place where Sugríva, the king of the monkeys, then was.

25. Having gone there he said :—" O king, thy grove, which had long been preserved has to-day been destroyed by the prince (Angada) as well as by Hanumána."

26. Hearing this speech of Dadhímukha, Sugriva with his heart full of joy said, " There is no doubt that the son of the wind has returned after having seen Sítá.

27. " Otherwise who could have seen my Madhuvána. There is no doubt that Hanumána has done his work."

28 Hearing this speech of Sugríva, Ráma was much pleased and said " What art thou, O king, talking about Sítá.

29—31. Sugríva said : " O king, the daughter of the earth (Síta) has been seen. All the monkeys together with Hanumána have entered the Madhuvána grove and ate all the fruits there and beat the guards. Without accomplishing thy work, O lord, they could not have seen my Madhu grove. Therefore it is certain that the Queen Sítá has been seen.

" O guard, let there be no fear for you, do you by my command go and tell Angada and the rest of the monkeys to come to me."

32—33. Hearing this speech of Sugríva, the guards went with the speed of the wind and told the monkeys headed by Hanumána to go to the king by his command saying " Sugríva together with Ráma and Lakshmaṇa wishes to see you.

34. " Those great warriors are joyfully waiting for you to come very speedily." " Very well," so saying those best of monkeys went by the path of the welkin.

35. Having placed Hanumána and Angada in front they speedily descended the earth in the presence of Ráma and Sugríva.

36—38. Hanumána having first prostrated himself low before Ráma and then before Sugríva said, " Sítá has been seen. She is well. Jánaki, who is sunk in sorrow, O king of kings, has enquired of thy welfare. She is living in the Asoka grove under a shinshipa tree. Surrounded by Rákshasi women, she is not taking any food and has become emaciated, O lord. Oh Ráma, Oh Ráma, she is always grieving in this manner wearing dirty clothes.

39. " I saw her having her hair twisted into a single braid and comforted her and having hid myself under the branches of a tree related thy story.

40. " Commencing from thy birth I related in detail thy going to the Dandaka forest and the abduction of Jánakí by the ten-faced Rávaṇa in thy absence.

41. " The way in which thy friendship with Sugríva took place and Bálí was killed, the despatch of monkeys by Sugríva for the purpose of searching Sítá.

42. " I said, ' Powerful monkeys of great prowess who have conquered fatigue, have gone in all directions. Of these I am one of them and have come here.'

44. " Hearing these words of mine Sítá with her eyes wide open said ' Who has made me hear such good words as are nectar unto my ears.

45—46. " ' If it is true, let him come forward and stand in my presence ' Then in the shape of a small monkey I went up and having bowed to Jánakí stood at some distance with folded hands. I was then questioned by Sítá as to who I was.

47. " I then told her all in due detail, O conqueror of foes. Then I gave her the ring which you had given me.

48—49. " Then by placing full confidence in me she said ' O Hanumana, just as thou hast seen me troubled day and night, by insults from Rákshasa women, do thou tell Rághava all that.

50. " I told her ' O Queen, Ráma is ever thinking of thee and having no news of thee is grieving for thee day and night. Just now I shall go and tell him as to how thou farest.

51. " By merely hearing that Ráma together with Sugríva and Lakshmaṇa and the army of monkeys shall come to thee.

52. " Having killed Rávaṇa together with all his family, he shall take thee to his city. Do thou, O queen, give me some token whereby the lord may believe in me.

53—55. " So addressed she gave me her head ornament which was dear unto her and was tied to her hair, and told me what happened at the Chitrakuta hill with the crow in days of yore.

" With her eyes full of tears she said ' Do thou tell Rághava of my welfare. Do thou also tell Lakshmaṇa, O thou giver of honor to thy race, forgive whatever evil words I had said to thee formerly through ignorance. Do thou do that by which Ráma out of mercy may carry me across this ocean of misery.'

56. " Having said so, Sítá wept in great distress. I consoled her, O Ráma, saying I shall tell thee all.

57—59. " Then I was despatched by her and have come to thee. As I was coming up I destroyed in a moment the Asoka Vána that was dear to Rávaṇa and having killed all the attendants and the son of Rávaṇa and having spoken unto him and burnt the whole of Lanká, have come here in a moment."

Hearing this speech of Hanumána, Ráma greatly pleased said.

60. " O Hanumána, thou hast done what even gods could not do. I see nothing whereby I could reward the service thou hast done me.

61—62. " I now give thee, O son of the wind, all that I have." Having then embraced him and drawn him close with tears in his eyes, that best of Raghus became highly gratified. Said he who is merciful to his devotees to Hanumána

" Embrace by me, the supreme self, is difficult of attainment in this world. Therefore thou art my devotee and one that is dear unto me. O best of monkeys.

63—64. " By worshipping his lotus feet with tulsi leaves and the rest people attain to the immeasurable status of Vishnu, what to be said of the son of the wind who on account of accumulation of good karma in the past was embraced by Ráma.

Om Tat Sat.

Thus ends the Sundar Kánda of the Adhyátma Rámáyaṇa containing 5 Chapters and 300 verses.

THE YUDDHA KANDA.

CHAPTER I.

(The March.)

1. Srí Mahádeva said :—On hearing the truthful speech of Hanumána, Ráma became filled with great joy and said :—

2. "Hanumána has done a work which it was difficult for even gods to accomplish, and which none else on earth could even conceive by the mind.

3. "Who can cross the ocean which extends to a hundred yojanas or destroy Lanká which is protected by Rákshasas.

4. "Hanumána has fully done the work of Sugríva his master. One like him has never appeared in the world nor shall ever do.

5. "I, the family of the Raghus, Lakshmaṇa as well as the lord of the monkeys have, this day, all been saved because of Hanumána having seen Jánakí.

6. "The work of the search of Jánakí has been well accomplished. But my heart sinks when I think of the ocean by the mind.

7. "How shall I cross the ocean which extends for a hundred yojanas and is full of alligators and large fishes, kill the enemy and see Jánakí."

8—9. On hearing this speech of Ráma, Sugríva said to him, "We shall cross the ocean which is full of large alligators and fishes. We shall besiege Lanká as well as kill Rávaṇa to-day. Do thou, O best of Raghus, leave off anxiety. Anxiety is the ruin of the work in hand.

10. Look at these powerful and brave amongst monkeys who are ready to enter even fire for the purpose of doing what is good for thee.

11. "Do thou, therefore, first make up thy mind to cross the ocean. Having seen Lanká, Rávaṇa may be taken as killed, so we think.

12. "I do not, O Rághava, see any one in the three worlds who can face thee in battle bow and arrow in hand.

13. "Ours shall be the victory in every way. Of this there is no doubt. I see signs of it everywhere."

14. On hearing this speech of Sugríva, which was full of courage and devotion, Ráma agreed to what he had said and said to Hanumána, who was standing in front of him :—

15. "Tell me of the various means of crossing the ocean. Do thou also tell me of the appearance to Lanká which cannot be entered into even by the gods.

16—17. "Knowing the method by which this could be brought about, we shall, O lord of the monkeys, do it." Hearing this speech of Ráma,

Hanumána humbly replied with folded hands, "O lord, I shall tell thee as I have seen it. Lanká is a heavenly city situated, O king, on the top of the Trikuta hill.

18. "It is enclosed by a wall made of gold and has palaces of gold. It is surrounded on all sides with ditches full of clear water.

19. It is beautified with gardens of diverse descriptions and heavenly tanks. Its houses are full of variegated splendour and are adorned with handsome pillars studded with gems.

20—21. "On its western gate stand thousands of cars drawn by elephants. On its northern gate stand horse cars together with foot-soldiers, counting a hundred millions. The same is the case with its eastern gate. At its southern gate stand brave Rákshasas guarding it.

22. In its middle portion to guard it are also posted innumerable horses, elephants and foot-soldiers skilled in the use of various weapons.

23. "It has diverse narrow passages difficult of entrance and is full of Shatghanís. Yet, O lord of the gods, listen to what I did there.

24 "A fourth part of the army of Rávana has already been killed by me and having burnt Lanká I destroyed its golden palaces.

25. "O best of Raghus! I destroyed its Shatghanís and Sankramas (narrow lanes) by throwing down its palaces and made them easy of access. O lord by mere sight of thee Lanká shall be reduced to ashes."

NOTE —A shatghani is a kind of weapon used as a sort of rocket or a huge stone studded with iron spikes and four talas in length. Literally, it is that which kills a hundred persons. Sankrama is a narrow passage which is difficult of entrance.

26. "Do thou move on, O lord of the gods, we shall go to the seashore surrounded with hosts of brave monkeys on all sides."

27. Hearing this speech of Hanumána, Raghunandana said, "O Sugríva, do thou order all the army to march."

28. Even now is the auspicious *muharta* for victory. Even in this *muharta* I shall go and destroy the impregnable Lanká, together with its Rákshasas, its arched gateways and its Rávana and shall bring back Sítá. My right arm is throbbing.

NOTE.—A Muharta is a period of 48 minutes. In the Valmiki Ramayana, Rama says:— "To day it is the Uttara Phalguni. To-morrow it shall be joined to Hasta. We shall, O Sugriva, go together with all the army." The explanation of this as given by one of the commentators is that—Hasta born of Punarvasu is the badh tara. Uttara was the janamtara of Sita. One that is bound will surely be released if some one goes to release him or her in his or her janamtara. This gives either the seventh or the eighth of the dark half of the Margshirsha." Another commentator makes the Purnamasi of the month of Phalguna as the date of the march. (Valmiki Ramayana, chapter 4, Yudhakanda)

30. "Let the army of the brave monkeys march. Let the leaders protect the army on the front, rear and on the sides.

31. "I shall go first riding over the shoulders of Hanumána. Then Lakshmana shall go carried by Angada. Do thou Sugríva go with me.

32—33. "Let Gaja, Gwáksha, Gávaya, Mainda, Dwivida, Nala, Níla, Susena, Jámbvana and all others, who are conquerors of enemies, go leading their hosts everywhere."

34. Having given this order Ráma, together with Lakshmana cheerfully set out on his journey along with Sugríva with the army of the monkeys.

35—36. All the monkeys who could assume diverse forms at will were like the king of elephants. They went about jumping and roaring towards the south. Eating fruits and drinking honey they all went about saying, "We shall in the presence of Rághava kill Rávana this day." In this manner those best of monkeys of immeasurable prowess went on.

37. Carried by the two monkeys Hanumána and Angada, those two best of the Raghus, Ráma and Lakshmaṇa, looked beautiful like the sun and the moon in the heavens by the constellation.

38—39. Having covered the whole of the earth all that army marched on. Dashing their tails, uprooting trees and mounting hills they went with the speed of the wind. Everywhere innumerable monkeys filled the earth.

40. Very cheerfully they went on protected by Ráma. Day and night the army marched on and did not stop anywhere for a moment.

41. Seeing the various forests of the Sáhyá and Maláyá mountains, and having passed those hills, they gradually reached the ocean which was roaring fearfully.

42—43. Having got down from Hanumána's shoulders, Ráma accompanied with Sugríva went to the side of the water and said. "We have all reached the ocean, which is the abode of crocodiles.

44. "Without proper means, henceforward it is impossible to go, O monkeys. Let the army encamp here, we shall consult as to the means of crossing the sea."

45. Hearing this speech of Ráma, Sugríva made the whole army, which was protected by the leaders of the monkeys, encamp on the sea-shore.

46—47. Seeing that ocean of fearful appearance, full of waves rolling high and dangerous to cross on account of its fearful crocodiles, unfathomable like the sky, they became anxious, saying "how shall we cross the ocean, the abode of Varuṇa.

48. "Rávaṇa, the vilest of Rákshasas, should be killed by us to-day." Thus filled with anxiety all of them stood near Ráma

49. Ráma also remembering Sítá and overcome with great sorrow grieved for her greatly like one who assumes a human form for a specific object.

50—52. He who knows the nature of Ráma to be One without a second, Intelligence itself, the Ancient Supreme Purusha, is not touched by sorrow and the like. How can then there be in Him who is bliss, undecaying, sorrow, joy, fear, avarice, delusion and the like which are indications of ignorance?

Sorrow is for one who has the notion of self in the body, not for the unembodied intelligent self.

53. In deep slumber because there is no second there is only seen bliss itself. There on account of the absence of the Buddhi and the rest, in the pure self sorrow is not seen. Therefore sorrow and the like are due to the intellect and not the self. There is no doubt in this.

54. Ráma is the supreme self, the ancient Purusha, ever present, ever blessed, never with action. And yet on account of his conjunction with the attributes of Máyá, he is taken to be happy or unhappy by the ignorant.

CHAPTER II.

(The Rákshasas in Council.)

1—2. Having witnessed the achievement of Hanumána in Lanká, an achievement which even gods could not accomplish, Rávaṇa with a somewhat downcast face overcome with shame, called his ministers and said to them.

3—4. "The work, which Hanumána has accomplished, you have seen. Having entered Lanká, which was unassilable, seen Sítá who could not be approached, and killed brave Rákshasas as well as Aksha, the son of Mandodari, burnt the whole of Lanká and crossed the ocean, overcoming all of you, he calmly went back.

5. " What is to be done next by us. You are all skilled in giving advice, do you consult amongst yourself carefully as what will be for my good."

6. Hearing this speech of Rávaṇa, the Rákshasas said to him, " O king, what fear from Rama can there be to thee, who hast conquered even gods in battle.

7. "Thy son bound Indra and hurled him down in the town. Having conquered Kuvera thou broughtest the Pushpaka car and art enjoying it.

8. Thou conqueredst Yama and there was no fear for thee even from the rod of death, O lord. Varuṇa was defeated by thee by mere utterance of *hum*. All the Rákshasas are under thy command.

9. " The great Asura Máyá having from fear himself given thee his daughter, is up to this day subject to thee, what to be said of the other great Asuras.

10. " The assault made by Hanumána as well as the insult he offered us thereby were tolerated by us because we thought him to be a mere monkey and said what is the use of showing prowess against him.

11—12. " Thus disregarded by us, why should there not have been a defeat, we were negligent and were therefore deceived by Hanumána. If we had known of all that beforehand, he would not have gone alive.

12—13. "Do thou give us the command. We shall go and make all the world devoid of monkeys and men. Do thou depute all or each one of us."

14. Then Kumbhkarana said to Rávaṇa, the king of the Rákshasa:— " What thou didst was for thy own destruction. It was by good fortune that thou wast not seen by Ráma of great soul.

15. " If Ráma had seen thee, thou wouldst not have returned alive. Ráma is no mere man. He is the god Náráyaṇa himself.

16. " The good Sítá, who is full of auspicious signs and the wife of Ráma is the goddess Lakshmí. That lady of slender waist has been brought by thee for the destruction of the Rákshasas.

17. " Like a large fish swallowing a morsel of food containing poison, thou hast brought Jánakí, without thinking what will come next.

11. " Although thou hast done an improper act from ignorance, I shall make it all even, do thou be easy in mind."

19. Hearing this speech of Kumbhkarana, Indrajít said, " O king give me leave, I shall go and after killing Ráma together with Lakshmaṇa, Sugríva and the monkeys, come back to thee."

20. Then came into that assembly Vibhíshaṇa, who was chief amongst the worshippers of the Lord Vishnu, the wisest of men and unswervingly devoted to the feet of Ráma. He bowed unto the enemy of the gods and sat down.

21. Casting his eyes in great astonishment at Kumbhkarana and the rest of the Daityas who had gone extremely mad, looking also at Rávaṇa who was troubled in heart, Vibhíshaṇa of pure intellect himself untroubled and ever heedful said:—

22. " O king, neither Kumbhkarana, nor Indrajít, neither Mahápar-shava nor Mahodara, neither Numbh, Kumbh, nor Atikayá can with-stand Rághava in battle.

23. " Thou hast been seized by the great alligator known as Sítá. There is no release for thee, O king. Having duly honored her with much wealth, do thou restore her unto Ráma and be happy.

24. " Till the sharp arrow of Ráma having covered Lanká cut the heads of Rákshasas, you, O Sir, should give back that Jánakí to the lord of the Raghus.

25. " Till monkeys like unto mountains, of great strength like the king of the beasts (lion) and fighters with teeth and nail, having surroun-ded Lanká destroy it, do thou make haste to give Sítá back to Ráma.

26. " Alive thou canst not escape Ráma even if thou wert protected by the lords of the gods or Mahádeva himself, nor if thou wert hidden in the lap of the king of the gods, or of death, nor if thou wert to enter the lower regions."

27. The wicked-minded Rávaṇa did not accept that beneficial, wise and pure speech of Vibhíshaṇa, which was for his own good, like a dying man not taking medicine.

28—29. Impelled by death, the Daitya Rávaṇa said to Vibhíshaṇa. " Fattening upon the good things given by me and living with me, this Vibhíshaṇa is doing for me his benefactor what is not good for me. A foe in the guise of a friend is he, there is no doubt in this.

30. " Company of this vile ungrateful person is not fit for me. One's own relations always wish for one's destruction.

31. " Should any other Rákshasa say to me even one word like this, I shall kill him this very moment. Fie on thee, O thou lowest of the family of the Rákshasas ! "

32—33. Thus rebuked by Rávaṇa, Vibhíshaṇa of great strength immediately went out of the assembly, club in hand, with four of his counsellors and greatly enraged said from the welkin the following to Rávaṇa, the ten-faced :—

34. " Do not rush to thy own destruction. Thou hast insulted me, the speaker of words for thy good. Yet thou art my eldest brother and a father unto me.

35. " Death in the form of Rághava has become born in the house of Dasratha. The daughter of Jánaka, Sítá, has become incarnated as Kálí, the consort of Kála (death.)

35—36. " They have both come here for the purpose of removing the load of the earth. Impelled by Him (Kála), thou dost not listen to my words which are for thy own benefit.

37. " O my dear, Srí Ráma is always beyond Prákriti, outside and inside all beings, he abides the same unto all. Through differentiation of name, form and the like he appears to be this or that, though he is ever pure !

38—39. " Just as in diverse kinds of wood there is only one great fire (which assumes various shapes because of difference in the form of the wood), even so in the eye of the wise differentiation in Brahmá due to the five sheaths and the like. Like a piece of pure crystal appearing to be colored because of its contact with a colored object, even so does Brahmá appear to be differentiated on account of what it comes into contact with.

Note. The five sheaths are the anuamaya, the food sheath which is the gross body, the Pranmaya, the life breath sheath, the manomaya, the mind sheath, the Vijnanmaya the intellect sheath and the anaudamaya, the bliss sheath, each being subtler than the other. The self which is reflected in all is different from these and yet it appears to be these on account of its contact with them.

40. "Though ever released, he is reflected in the various attributes of Satava, Rajas and Tamas and becomes *kála* (time), *pardhána* (prákriti) (nature), *purusha* (the male being) and the *avyakta* (the undifferentiated) matter.

41. "He the unborn creates the world through Pradhána and Purusha. In the form of time he the undecaying, destroys the world.

42—43. "The lord Ráma has through Máyá taken the form of Kála. Solicited by Brahmá, the god has come here to kill thee. How can the Lord, who is of true resolve, act otherwise ?

44—45. "Ráma shall kill thee with thy sons, army and transport. I cannot bear to see Rávana and the family of the Rákshasas being killed by Rághava. I am, therefore, going to Rághava. When I am gone, do thou be happy and enjoy thyself in thy household for many years to come."

46. Having thus on account of the words spoken by Rávana, in a moment renounced family and connections, Vibhíshana went to the lotus feet of Ráma desirous of serving him with a mind overflowing with devotion.

Note.—The Council which Ravana held after the burning of Lanka by Hanumana and his successful adventure there, is thus described by Valmiki. "In that assembly the variegated gold ornaments and the handsome dresses of the Rakshasas shone brilliantly and the fragrance of their garlands perfumed the air all round. There was none who spoke loudly nor one who spoke an untruth or indulged in idle talk. All of them had achieved success in life. All were of great strength and all were watching the attitude of their king. In that assembly Ravana shone like Indra amongst the gods." Ravana first directs his general Prahasta to take proper measures for the protection of the town. He then tells his counsellors each to tell him what he thought best to be done. The first to speak is Kumbhkarana. He says to Ravana. "You should have consulted us before you abducted Sita, what is the use of your consulting us now. He who acts without fully realizing the consequences of his actions is sure to meet with ruin. Your action was highly improper, but I shall make it even by killing your enemy. You enjoy yourself to your heart's content. When Rama has been killed, Sita shall attach herself to you." Next comes Mahaparshava who advises the king to make Sita submit to his embraces by force. But Ravana tells him he could not do so on account of a curse pronounced upon him by Brahma that as soon as he forced a woman to submit to him, his head shall fall off. Vibhishana comes next and he advises the king peace, telling Ravana and his advisers who were boasting of their prowess that even gods were stupified in knowing the deeds of one who was devoted to the path of virtue. Vibhishana continues. I am telling you what is best for you, your family, your friends and your kingdom. The true counsellor is he who advises his master after knowing his own strength as well as that of his opponent. Neither the king of death amongst gods or men nor you Ravana nor Indrajit nor any one else can withstand Rama in battle To him Indrajit replies that his fear was useless as he (Indrajit) having already conquered Indra and broken the pride of the gods and the chief Daityas, could in a moment vanquish Rama and Lakshmana who were but men. Vibhishana tells Indrajit that he was a mere child of unripe intellect, unfitted to give counsel and that Rama was unassailable like the arrows of the king of death. On this Ravana gets furious and rebukes Vibhishana sharply for disloyalty, telling him that one suffers more from false friends than from enemies, that it is the custom of relations to feel pleasure at the downfall of their kinsmen, that elephants get entangled into snare by their own kind, that men suffer ruin at the hands of their friends and that kindness shown to wicked persons is wasted like a drop of water over a lotus leaf or an elephant bathing first and throwing dust over his own head immediately after. Vibhishana gets further insults and leaves the audience hall in anger, saying "you have not listened to me because you are in the meshes of death. O king, the speakers of pleasing words are easy to get. But it is difficult to get one who would speak or hear an unpleasant but ultimately beneficial truth. Warded off by me who am devoted to your welfare my speech is not relished by you like one about to die not accepting the good advice of friends. Even those who are brave and powerful and skilled in the use of weapons get deluded when in the noose of time like an embankment made of sand." The whole reminds one of an assembly of statesmen of modern times.

CHAPTER III.

(Ráma and Vibhíshana.)

1. Of auspicious fortune Vibhíshaṇa having together with his four counsellors come to Ráma, stood in front of him in the welkin.

2. With a loud voice he said, "O master, O Ráma of eyes like the lotus, I am Vibhíshana, the brother of Rávaṇa, who abducted thy wife.

3—4. "I have been renounced by my brother and have, therefore, sought thy shelter. I told that foolish person what, O lord, was for his own good, *viz.*, 'Send Sítá the Vaidehi to Ráma.' Again and again I said so. But he does not listen to me being bound by the noose of death.

5—6. "Taking up a sword that vile Rákshasa ran up to kill me. Then forthwith through fear together with four of my counsellors desirous of release I have sought thy shelter for the purpose of emancipation from worldly life."

7. Hearing this speech of Vibhíshaṇa, Sugríva said, "This vile deceitful Rákshasa does not, O Ráma, deserve to be trusted by thee, especially because he is the powerful brother of Rávaṇa, the abductor of Sítá.

8. "Together with his counsellors, he shall weapon in hand kill us on finding our weak point. Do thou, O king, command me. I shall have him killed by the monkeys.

9. "Thus it appears to me, what hast thou, O Ráma, resolved in thy mind, do thou tell me." Hearing this speech of Sugríva, Ráma said with a smile.

10. "O best of monkeys, if I wish I could destroy or create all these worlds together with their protectors in half the twinkling of the eye.

11. "I have, therefore, given him the boon of fearlessness. Bring the Rákshasa here soon.

12. "Whoever once takes my shelter saying, 'I am thine,' unto him I grant fearlessness from all beings, this is my vow."

13 On hearing this speech of Ráma, Sugríva with a cheerful heart brought Vibhíshaṇa and showed him to Rághava.

14—16. Then Vibhíshaṇa having prostrated himself humbly before the best of Raghus, overcome with excessive devotion and with folded hands began in inarticulate accents beaming with joy a hymn in praise of Ráma who was of a dark hue, of large eyes, of a face like a blooming lotus, carrying a bow and arrow, possessed of a peaceful disposition and accompanied with Lakshmaṇa.

17. Vibhíshaṇa said: "O Ráma, O king of kings, Salutations to thee. O thou gladdener of the heart of Sítá, salutations to thee, O thou weilder of the fearful rod, salutations to thee! O thou lover of thy devotees, salutations to thee!

18. "Salutations to thee, O Ráma, who art limitless, who art at peace, whose glory is unfathomable, who art the friend of Sugríva and who art the lord of the Raghus.

19. "Salutations again and again to Him who is the cause of the creation and the destruction of the world, who is of great soul, who is the preceptor of the three worlds and who is the beginningless householder.

20. "O Ráma, thou art the beginning of the worlds, thou art alone the cause of their preservation, thou art their last place of refuge at the time of dissolution. Thou alone roamest free at will.

21. "O Rághava, inside and outside pervading mobile and immobile creatures, thou art the pervader and the thing pervaded, and as such thou art of the world.

22. "With knowledge overcome by thy máyá, with lost selfs and lost intellects, creatures go round and round always led by their good and evil actions.

23. "So long only this world appears to be true like silver in the mother of pearl, as long as its nature is not known through knowledge acquired by a mind not directed elsewhere.

24. "Always wedded to ignorance of thy nature, creatures, O lord, are ever attached to sons, wives, houses and the like and take pleasure in objects of sense which are in reality givers of pain everlasting.

25. "Thou art verily Indra, Agni (the god of fire), Yama (the god of death), thou art the Rákshasa, thou art the god of waters (Varuṇa), the god of wind art thou, Kuvera, the god of wealth, as well as Rudra, thou art all verily these, O supreme Purusha.

26. "O lord, subtler than the subtle, grosser than the gross art thou, thou art the master of all the worlds, thou their mother and nourisher.

27. "Devoid of beginning, middle, or end, ever full, undecaying, unchanging, without hands and feet, without ears and eyes art thou.

28. "Thou art the hearer, the seer, fleeting, and the destroyer of Khara art thou. Beyond the five sheaths, without attributes, without dependence upon anything whatever art thou.

29. "Without distraction(*nivrikalpa*), without change, without form, without a lord, devoid of the six conditions, the beginningless Purusha and beyond Prákriti art thou.

NOTE—The six conditions are birth, existence, modification, increase, decay and death.

30. "Seized by thy Máyá, thou appearest to be like man. Knowing thee to be beyond attributes, uncreate, Vaishṇavas (devotees of Vishṇu) attain to emancipation.

31. "Having reached the ladder of unflinching devotion to thy feet I, O Rághava, am desirous of climbing to the palace of Jñána Yoga (wisdom) through Yoga (or control of the mind).

32. "Salutations to the lord of Sítá, O Ráma, salutations to the highest of merciful lords, salutations to thee, O enemy of Rávaṇa, do thou save me from the ocean of wordly existence."

33. Then pleased the auspicious Ráma, who is merciful to his devotees said,—"May good betide thee, do thou ask for a boon, I am the giver of boons."

34. Vibhíshaṇa said, "Blessed am I, fortunate am I, successful in my work am I, O Rághava, from the very sight of thy feet am I emancipated, there is no doubt in this.

35. "There is none in the world so blessed as myself, none purer than myself, none like me, O Ráma, because of having seen thy form.

36. "For the purpose of destroying the bonds of *karma*, do thou give me knowledge of thy nature, having devotion for its indication; do thou grant me the boon of meditation upon thy true self, O Raghunandan.

37. "O Ráma, O king of kings, I do not ask for pleasure of the senses which have pain for their origin. Ever attached to thy lotus feet may I have devotion to thee."

38. Uttering "Om" again greatly pleased Rághava said to the Rákshasa. "O good soul, as I tell thee, a secret which is an ascertained truth to me.

39. "In the hearts of my devotees, who are of a peaceful disposition, Listen who are given to Yoga, who are beyond attachment, do I always abide with Sítá, of this there is no doubt.

40. "Therefore ever at peace, cleansed of all impurities, always meditating upon me, thou shalt cross this sea of worldly life.

41. "Whoever reads this hymn or writes it down or hears for the purpose of pleasing me, attains to my form which to me is very desirable."

42. So saying Ráma, who is devoted to his devotees, said to Lakshmana, "let this Vibhíshaná see this day the fruit of having a sight of me.

43—44. "I shall instal him in the kingship of Lanká, do thou bring water from the sea. Till the sun and the moon continue to shine, till the earth retains her place, till my story is current in the world, let him rule Lanká."

45. Having said so, with water brought by Lakshmana in a pot, the lord of Ramá (Ráma) had him (Vibhíshana) installed in the kingship of Lanká with the help of his ministers and particularly of Lakshmana.

46. "Well done, well done," all the monkeys praised this deed much. Sugríva having also embraced Vibhíshana said :—

47. "O Vibhíshana, we are all the servants of Ráma, the Supreme Self. Thou art chief amongst us on account of Ráma having accepted thee.

48. "Thou shouldest help us in destroying Rávana." Vibhíshana replied, "What am I in helping Ráma, the supreme self. I shall, however, serve him through devotion to the best of my power and without guile."

49. Despatched by the ten-faced Rávana, the great Asura Suka standing hovering in the welkin said to Sugríva the following.—

50 "The king of the Rákshasas, Rávana tells thee, his brother, "thou art born in a great family and art the king of the dwellers of the forest.

51. "Equal to a brother art thou, there is no fear of injury from thee. If I have abducted the wife of this prince (Ráma), what it is to thee.

52. "Do thou return to Kishkindhá, along with thy monkeys Lanká cannot be assailed by even gods, what to be said of men of little strength or of leaders of monkeys."

53. As he was saying so, monkeys flew up forthwith and went up to him to kill him at once with heavy fists.

54. Beaten by the monkeys Suka said to Ráma, "O king of kings, ambassadors are not killed, do thou call the monkeys back"

55. Hearing that piteous speech of the Rákshasa Suka, Ráma said to the monkeys, "don't kill him" and stopped them beating him.

56. Having again gone up the welkin, Suka said to Sugríva "Tell me, O king, what shall I tell the ten-faced Rávana, as I am going to him.

57. Sugríva said, "Just as Bálí, my brother, was killed by me so art thou, O vile Rákshasa, deserving of being killed by me together with thy sons and army.

58. "Do thou tell Rávana "Where shalt thou go after aducting the wife of Ráma." Then by the order of Ráma, Sugríva saved Suka from being bound by the monkeys.

59. Even before that a Rákshasa by name Shárdula had informed Rávana of the vast army of the monkeys as it in truth was.

60—61. Sunk in great anxiety and breathing heavily Rávana sat in his palace. Then seeing the ocean Ráma of red eyes said to Lakshmana, "See this wretch of an ocean, he does not come forward to welcome me or is pleased at my coming.

62. "He thinks this Ráma is a man, what will he do to me with his monkeys, see, to-day, O thou of great strength, I shall dry up this ocean.

63—64. "The monkeys shall without fatigue walk through it." So saying with eyes red with anger, taking up his bow he took up out of his quiver an arrow equal unto the fire of death and having drawn it up said, "Let all creatures see the strength of Ráma's arrow. Even now I shall reduce to ashes this sea, the lord of the rivers."

66. On Ráma's saying so, the earth together with its mountains and forests became agitated, and the sky and the quarters became enveloped in darkness.

67. The sea became agitated and receded a *yojana* from its shore. Its whales, crocodiles, alligators and fishes became troubled and terrified.

68—39. In the meantime the sea having assumed a heavenly form, wearing celestial ornaments, and illuminating the quarters with his splendour, having in his hands many gems from amongst its recesses, appeared and placed them at the feet of Ráma.

70. Having prostrated himself he said to Ráma of red eyes, "Save me, save me, O lord of the world, O protector of the three worlds.

71. "I am non-intelligent, created by thee, who hast created all the world. Who can, O lord, go out of the nature given to him by the creator.

72. "These five gross elements, created by thee, are from their very nature non-intelligent and cannot transcend their nature.

73. "All these elements spring from the egoism having for its nature the attribute of darkness. From this being known to be their cause, theirs is non-intelligence partaking of the nature of *tamas*.

74. "Thou art without attributes, without form. When thou betakest to the attributes of Máyá through sport, then thou becomest Viráta.

75. "From the Viráta partaking of the nature of the attributes of goodness were created the gods, from the attribute of *rajas* were created the lords of the world and the like. From thy anger (*tama*) was begotten the lord of beings (Rudra).

76--77. "How can I, a non-intelligent and a foolish being, know thee who art covered by thy Máyá and hast taken a human form out of sport.

78. "For the foolish punishment is the only means of leading them on to the path of virtue, like a stick for brutes, O great amongst the gods. I seek thy refuge, thou art the refuge of all, ever merciful towards thy devotees, give me fearlessness, I shall give thee way."

79. Ráma said, "This arrow of mine is infallible, where shall I shoot it? Do thou show me immediately a mark for this arrow of mine which never fails." On hearing this speech of Ráma and seeing him with a great arrow in hand, the sea of great glory said to him as follows :--

81--82. "There is, O Ráma, towards the north, a Kulya tree. In that region there are many places where men of sinful deeds dwell. They trouble me day and night, O thou best of Raghus, let thy arrow discharge there."

82—83 The arrow shot by Ráma instantly killed the whole community of Abhírs and returned to its place in the quiver as before. Then the sea humbly said to Ráma.

84. "Let Nala build a bridge over my waters. He is the son of Vishwakarma and a skillful person capable of doing this work as he has obtained a boon for it.

85. "Let the worlds know of thy glory which destroys all impurities." Having said so and bowed unto Rághava, the ocean disappeared.

86. Then Ráma together with Lakshmaṇa and Sugríva ordered Nala to speedily build a bridge with the aid of the monkeys.

87 Then with the aid of the monkeys, who were like unto mountains, Nala cheerfully built a bridge which was a hundred *yojanas* in extent broad and strong with stones and trees.

NOTE.—In the Valmiki Ramayana on the announcement of the arrival of Vibhishana various were the counsels given to Rama by his colleagues, but Rama's reply is characteristic of both his strength and goodness. "Whether this Rakshasa is good or bad, he cannot do me the least harm. I can, if I wish, kill all the Pishachas, Danavas, Yakshas, and Rakshasas by my little finger. We have heard that a pigeon received with due honor and fed with his own flesh an enemy who had sought his shelter, what to be said of a person like myself. In former days the Rishi Kanwa, son of Kandu, sang a song to the effect that an enemy who comes to one with folded hands seeking shelter, should not be killed even though he be of a very cruel nature. One who has self-control should protect an enemy who is in distress or who is proud of his strength, but who comes to him for shelter even at the cost of one's life. I shall, therefore, do the bidding of Kanwa as it is conducive to virtue, glory and heaven. One who approaches me once saying, "I am thine," unto him I grant fearlessness from all creatures, this is my vow. Do thou, O best of monkeys, O Sugriva, bring him here, let him be Vibhishana or even Ravana himself. (Yudhakanda, chap. 18).

CHAPTER IV.

(*The Bridge across the Ocean.*)

1. On commencing the building of the bridge, Ráma installed an image of the God Shiva and having worshipped it said for the benefit of the world.

2. "Whoever bows unto Setubandh, having visited the Shiva known as Rámeshwara, is freed from sins like killing a Brahmana through my favor.

3—4. "Having bathed in the Setubandha and visited the Rámeshwara Shiva, let one with a fixed resolve of doing nothing else in the meantime, go to Váránasi (Káshí) and having brought the Ganges water from there bathe Rámeshwara (Shiva) with it, and throw into the sea the vessels and other things whereby it was brought, thereby one undoubtedly attains to Brahmana."

5-7. On the first day fourteen *yojanas* of the bridge were laid out, on the second twenty *yojanas*, on the third twenty-one *yojanas*, and on the fourth twenty-two *yojanas*, so we have heard. On the fifth day twenty-three *yojanas* were laid out. In this manner did Nala, the chief of monkeys, build the bridge over the sea.

8. By that bridge the monkeys speedily crossed the sea of a hundred *yojanas*. Innumerable monkeys of high rank blockaded the Suvela mountain.

9—10. Ráma having mounted the shoulders of Hanumána, and Lakshmana those of Angada, climbed up the high mountain desirous of seeing Lanká.

They saw the city well extended, covered with flags of diverse kinds abounding in palaces of variegated appearance, surrounded with golden ramparts and gates, and adorned with ditches and narrow passeges and Shatghanís.

11—12. Over his palace in a spacious room set the ten-faced Rávana, wearing a crown on all his ten heads, like unto the top of a blue mountain, shining like a dark cloud surrounded with his brave councillors and adorned with rods of gems and various umbrellas of white colour.

13. In the meantime Suka, who had been bound but was liberated by Ráma, and had been well beaten by the monkeys, came to Rávana.

14. Laughing Rávana said to him, "Hast thou, O Suka, been beaten by the enemy."

15—17. On hearing this speech of Rávana, Suka said, "On the northern shore of the sea, I repeated the words thou toldest me to say. Then having run up and seized me in a moment, the monkeys began to beat me with fists and tear me with teeth and nails. Then on my beseeching Ráma to protect me, that bull of men told the monkeys to release me. I was then let go by the monkey-leaders. Thence have I come filled with fear at having seen that army of the monkeys.

18. " There can be no reconciliation between the hosts of the monkeys and those of Rákshasas like that between the hosts of gods and demons.

19. " The monkeys are marching up speedily to the ramparts of the town, do thou, O lord, speedily do one of the two, either give him back Sítá or give him battle.

20—21. " Unto me Ráma said, ' Do thou, O Suka, tell these my words to Rávana, " Relying upon the strength by which thou abductedest my Sítá, do thou now show that strength to thy heart's content.

22 " ' " To-morrow thou shalt see the city of Lanká together with its gateways and ramparts and the army of the Rákshasas destroyed by my shafts. I shall vent my dire anger, do thou, O Rávana, bear its brunt.' "

23—24. " So saying Ráma, the lotus-eyed, became silent. If four persons like Ráma, the auspicious, Lakshmana, Sugríva and Vibhíshana assemble in one place, then these alone are capable of destroying thy Lanká. O King they can uproot it and reduce it to ashes. Let alone all the monkeys.

25—26. " As I have seen the prowess of Ráma as well as his weapons, he alone will destroy the whole of the town, let alone the other three. See the innumberable monkey hosts surrounding the town on all sides.

27. " There see monkeys like unto mountains roaring. They cannot be counted. I shall recount to thee the principal ones.

28—29. " This who is roaring and standing facing Lanká and is surrounded by a hundred leaders of the army, is Níla, the general of Sugríva's army, the son of the wind.

30. " This who is like the top of a hill and has the appearance of the pollen of a mountain lotus, and is dashing his tail again and again, proud of his strength, is the very brave son of Bálí, Angada, the crown prince.

31. " He by whom the daughter of Janaka and Ráma's dear wife was seen is the celebrated Hanumána, who killed thy son.

32. " The monkey Sweta, who is of a hue like that of silver and is possessed of great intellect and prowess, is speedily coming up to Sugríva and going back.

33. " This monkey who like a lion, possessed of immeasurable strength and valour, is looking yonder is called Rambha, and is capable of destroying Lanká.

34. " This Sarabha, who is the leader of a crore of monkeys, is eyeing Lanká as if he were going to burn it to ashes.

35. " This is the very brave Panas, this Mainda, this Dwivida, this Nala, the powerful son of Vishwakarma, and the builder of the bridge.

36. " Who can describe the monkeys in the army or count their numbers. All of them are brave, of huge bodies and waiting for battle.

37. " They can all reduce Lanká together with its hosts of Rákshasas to dust. I shall now recount the strength of the army under each, do thou listen to me.

38. " The army under these ten leaders numbers nine, five and seven (21) hundred crores. It is a thousand *Sankhas* and a hundred *arbudas*.

NOTE.—A crore is one hundred lacs, a sankha is hundred billions, an arbuda is a hundred millions.

39. " I have thus described to thee the army of the ministers of Sugríva. I am, O Rávana, incapable of describing the army of the others.

40. " Ráma is no mere man. He is the veritable Náráyana, the primeval, the supreme lord himself Sítá is the veritable intelligent energy of the Lord, she is the cause as well as the self of the world.

NOTE.—The lord Rama is the supreme self and Sita the divine energy appearing as the diversified world. This is the explanation.

41—42. "From these two spring all the mobile and immobile creation. Therefore Ráma and Sítá are the progenitors of the mobile and the immobile creation, O protector of the earth.

42. "How can there be any enmity with them Jánakí, the mother of the world, has been unwittingly brought by thee.

43—44. " In this world, which is destructable in a moment, what faith canst thou place in this body which is liable to destruction in a moment, which is made up of the five elements and the twenty-four principles, which abounds in impurities, flesh and bones and putrid smells, which is the abode of egoism and which is non-intelligent (*jada*). Thou art other than it.

NOTE.—The five elements are earth, water, light, air and space. The twenty four principles are the intellect (Buddhi), the principles of egoism (ahankara), the five organs of perception and the five of action and the mind, the five elements, and their five attributes, and Prakriti.

45. "That body for which thou hast committed the sins of Brahmacide and the like, and which is the enjoyer of sensual delights, shall fall here on this earth.

46. "Merit and demerit, which cause happiness and misery, go with the embodied self. Attaching themselves to him as he enters a body, they cause happiness and misery. They do not cause them in the *átmá* which is other than these.

47. "So long as there is in the self the notion of, " I am the body, I am the doer of action, " so long as he is attached to this notion through superimposition of the attributes of the self upon the body, so long is there possibility of birth, death and the like for him.

48. "Therefore, do thou of great intelligence, relinquish all sense of I in the body and the rest. The self is very pure, very undefiled, of the nature of intelligence and undecaying.

49. "Having by his own nescience come under bondage he becomes stupified. Therefore do thou, by a pure heart, having knowlege of thy own self, remember it.

50. " Do thou betake thyself to non-attachment to sons, wives, houses and the like.

" There is contact of sense objects even in the hell as well as in the bodies of dogs and hogs.

51—52. " Having attained to a body which is intelligent and especially to the status of a Brahmaṇa which is difficult to attain, and that also in the land of Bharata which alone is the field of action, who is there possessed of intelligence, who would identify the body with the self and attach himself to sensual enjoyment ?

53—54. " Therefore being a Brahmaṇa and the son of Paulastya, why art thou like an ignorant person always running in vain after sensual delights.

" Having henceforth renounced all attachments, do thou with devotion seek Ráma's refuge, the supreme self. Having made over Sítá to him, do thou serve his feet.

55. "Cleansed of all sins thou shalt go to the regions of Vishnu. Otherwise thou shalt go lower and lower down, incapable of return to the higher worlds. Do thou accept my advice. I say this for thy benefit.

56. "Do thou seek the company of the good and worship Hari, the auspicious Ráma, who is the refuge of all, who is of the lustre of an emerald, who is day and night accompanied with Sítá, who carries the bow and the arrow and whose lotus feet are served by Sugríva, Lakshmaṇa and Vibhíshaṇa.

NOTE.—In the Valmiki Ramayana the bridge thrown over the sea by Nala is said to be ten yojanas in breadth and one hundred in length. The gods came to see that wonderful bridge which was beyond conception. It was broad, well laid out, had good ground and was carefully built. It looked like a dividing line. Over the ocean Vibhishana stood across the bridge, club in hand, as the army was crossing it. Rama mounted Hanumana's shoulders went in advance and Lakshmana mounted over the shoulders of Angada followed. Seeing that miraculous work of Rama, the gods together with the Siddhas and the Charanas came and, having bathed him with the water, said " O king, mayest thou be victorious over thy enemies. Do thou rule over the earth with its seas for ever and ever. Thus they worshipped Rama with hymns of praise." (Chapter 22, Yudhakanda). There is not the slightest reference in Valmiki to Rama having installed an image of Shiva at the bridge or having himself worshipped it or enjoined its worship with Ganges water brought from Kashi. The place is, moreover, not mentioned in the enumeration of the places of pilgrimage in the Vanaparva, (chapter 85) of the Mahabharata. It was, therefore, apparently made a sacred place in Puranic times.

CHAPTER V.

(*The fight.*)

1. On hearing this speech of Suka which was destructive of ignorance, Rávaṇa with eyes red with anger said to him as if he was going to burn him.

2. " Being my servant, how canst thou, O fool, speak to me like a preceptor. Art thou not ashamed of dictating to me who am the ruler of the three worlds.

3. " I shall kill thee this very moment. But remembering thy former services I save thee, even thou deservest to be killed.

4. " Go away from here, I cannot bear to hear this." Then saying " It is very kind of you sir," Suka went home trembling.

5. In former times Suka was a Brahmaṇa, devoted to Brahmá, and great amongst the knowers of Brahmá. Observing the vows of a Vánaprastha he lived in the forest discharging his duties.

6. For the prosperity of the gods and destruction of their enemies he performed a long sacrifice which was very elaborate.

7—8. The Rákshasas felt enmity towards Suka on account of his being devoted to the good of the gods. Then a Rakshasa known as Vajradanta finding a loop-hole came to the place where Suka was, with a view to cause him injury.

9—11. Once upon a time the Rishi Agastya came to his hermitage, Suka worshipped him and invited him to take his food there.

As the Muni who was born in a pot (Agastya) had gone to bathe, Vajradanta finding his opportunity assuming the form of Agastya said to Suka. " If thou wishest to give me food, give it with flesh meat. I have for a long time not eaten the flesh of a goat. " Very well," so saying Suka had a meal of flesh meats of various kinds prepared.

12—13. As the Muni sat down to eat, the vile Rákshasa assuming the form of the wife of Suka of great beauty, and having spread his illusion over her as she was inside the house, gave the Muni human flesh well cooked and in a large quantity. Having given it, he disappeared.

13—16. Seeing that the Muni got angry and said to Suka. " Human flesh is unclean. Thou, O fool, hast given me flesh which is uneatable. Do thou become a Rákshasa and live eating human flesh." Thus cursed, terrified Suka said to the Muni. " Thou thyself askedst me to give thee flesh in a large quantity. So, O Lord, I gave it to thee, why hast thou cursed me."

17. Hearing this speech of Suka and thinking for a while, the wise Muni came to know that it was all the doing of the Rákshasa and said.

11. " All this has been done by thy enemy the Rákshasa. I have cursed thee unwittingly, O thou great Muni.

19—20. "And yet my word will not go in vain, and it shall be as I have said. Taking up the form of a Rákshasa, do thou live as the helper of Rávaṇa till Ráma comes to Lanká with the monkeys for the purpose of killing him.

21—22 "Sent by Rávaṇa thou shalt go as a spy to Ráma and having seen that best of Raghus shalt be freed from the curse. Then after giving Rávaṇa true wisdom, thou shalt attain to the supreme seat."

23 -24. Thus addressed by the Muni Agastya, Suka who was a great Brahmaṇa, became a Rákshasa and immediately went to live with Rávaṇa. As the spy of Rávaṇa having now seen Ráma together with his brother and having forthwith communicated true knowledge to Rávaṇa he became a Brahmaṇa as before and lived with the Vaikhanasas as a Vánaprastha.

25. Then there came to Rávaṇa the great Rákshasa Malyávana who was possessed of great intelligence and was well skilled in polity and was the dear maternal grandfather of the king.

26. With a peaceful mind he said to that brave Rákshasa Rávaṇa, "Do thou, O king, listen to what I am saying to-day and having listened to it, do as thou wishest.

27. "Ever since Jánakí, the beloved wife of Ráma, has entered Lanká, diverse evil omens appear in the town, O Rávaṇa.

28—29. "These dire omens are indicative of destruction. Listen as I tell them. Clouds with fearful thunder and lightning and causing great fear are pouring hot bloody rain in Lanká on every occasion. Images of gods in temples weep, and are perspiring and moving from their places.

30 32. "Káliká, the goddess of death, standing in front of Rákshasas, is grinning with her white teeth. Asses are begotten of cows. Mice fight with weasels and cats, serpents with Garuda. A fearful and dire human form without hair, of black and yellow hue, who is death, goes from house to house everywhere at every time. These and other evil omens are seen and appear daily.

33. "Therefore in order to save the family, do thou make peace and speedily give back unto Ráma Sítá having honored her with witn wealth, O lord.

34—35. "Know Ráma to be the supreme lord, do thou leave off enmity with him. By taking shelter in the boat of his feet men of wisdom cross the ocean of worldly life with their hearts purified by devotion. Therefore Ráma is no mere man. Do thou serve with devotion Him who abides in all hearts.

36. "Though addicted to evil ways, thou shalt yet be purified by devotion. O great king, do thou follow my advice for the purpose of saving thy family."

37. That speech of Malyávan, which was to his benefit, the evil-minded ten-faced Rávaṇa did not listen, having come under the sway of death.

38. Said he "Why dost thou think Ráma, who is a mere man, who is alone and has monkeys for his allies, who has been turned out by his father and is dear unto Munis, capable of doing anything.

39. "Thou art taking this nonsense having been sent by Ráma. Go away Thou art a relation and an old man. Therefore have I tolerated thy speech.

40. "Thy speech is burning into my ears." So saying Rávaṇa left with all his ministers.

41. Sitting on the roof of his palace and seeing the monkey army, Rávaṇa ordered his Rákshasas who were present to prepare for battle.

42.—44. Ráma also taking up his bow which had been given to him by Lakshmana, seeing Rávana sitting decked with a crown surrounded with his ministers became wild with anger and with an arrow of the shape of half moon cut off his thousands of white umbrellas as well as his crown in a moment. This was a miracle to behold.

45—46. Ashamed Rávana entered his house and having called all his Rákshasas with Prahasta at their head, speedily directed them to be ready to fight the monkeys.

47—48. Then with kettledrums, tabors and the like, small and large military drums and Gomukhas (a kind of musical instrument) riding on buffaloes, camels, tigers, asses, elephants and carrying daggers, swords, spears, nooses, bows, sticks, javelins and swords, the Rákshasas went towards all the gates of Lanká.

49—50. Before that the leaders of the monkeys as ordered by Ráma, armed with boulders of rocks, huge hill tops, diverse kinds of trees, having seen those divisions of Ravana's army, went up to the gates of Lanká desirous of serving Ráma.

51—52. Those monkey leaders with their millions of troops then became ready to fight the Rákshasas with trees, stones and fists and besieged the town on all sides.

53—54. Jumping up and down and roaring loud those monkeys shouted Victory to Ráma, the highly powerful, to Lakshmana of great strength, Victory to king Sugríva protected by Rághava.

55. Thus shouting they fought the enemy.

Hanumána, Angada, Kumuda, Níl, Nala, Sarabha, Mainda, Dwivida, Jámbavana, Dadhívakra, Keshari and Tárá, and other monkey leaders having gone up the gates of Lanká besieged it completely.

56—57. Then with trees and boulders of rocks, those monkeys of huge size, speedily attacked those Rákshasas with fists and nails.

58. The terrible Rákshasas of great strength and courage also coming out of the gates of Lanká also attacked the monkey army with javelins, daggers, spears and battle-axes.

59. The monkeys who had overcome fatigue also attacked the Rákshasas. In this way was fought the battle, blood and flesh having for its mire.

60—61. The fight between the monkeys and the Rákshasas was wonderful. With horses and cars shining like gold and elephants, those tigers of Rákshasas fought the monkeys filling all the quarters with their roars.

62. Rákshasas and leaders of monkeys were anxious to conquer each other. Monkeys killed the Rákshasas and Rákshasas monkeys.

63—64. Seen by Ráma, who was Vishnu himself, monkeys who had been born of the energy of the gods, became cheerful and powerful as if they had drunk nectar. From the terrible curse of Sítá they struck with force Rákshasas who were protected by Rávana, but had become bereft of glory and power. The Rákshasa army was reduced to one-fourth.

65. Finding his army thus destroyed, Meghnáda the evil minded having obtained a boon from Brahmá became invisible.

66—67. Skilled in the use of all the weapons, he showered down from the welkin diverse kinds of weapons, such as the Brahmá weapon etcetra, over the monkey army. Forthwith he rained heaps of arrows from the sky which was a miracle to behold.

68 Ráma also, who was skilled in the use of weapons, respected the Brahmá weapon, and seeing the monkey host fallen became silent for a moment. Then that best of Raghus became furious like fire.

69. "O son of Sumitrá, bring my bow I shall with the Brahmástra reduce this Asura to ashes, see my prowess to-day."

70. Meghnáda also hearing those words of Ráma speedily went into the town with all his powers of illusion.

71—73. Seeing the monkeys' army fallen, Ráma was greatly pained and told Hanumána, "Do thou forthwith go to the ocean of milk. There is a mountain called Dronagirí, abounding in heavenly herbs. Do thou go there and bring it and give life to these monkeys, O thou of great strength. Thy glory will be everlasting."

74. "As you order," so saying the son of the wind went off. Having brought the mountain and restored all the monkeys to life, he again placed it where it was and returned to Ráma.

75. Hearing as before the fearful roar of the monkeys' army, Rávaṇa struck with wonder said :—

76. "Rághava, my great enemy, has been ordained by the gods. To kill him let all my generals go forth.

77. "Let all the ministers, relations and brave warriors, who are my well wishers, go immediately to fight by my order.

78. "Those who from fear of losing their lives do not go to battle as well as all those Rákshasas who disobey my order, I shall kill.

79—80. Hearing this command and struck with fear, all those generals who were skilled in battle went forth.

Atikaya, Prahasta, Mahánada, Mahodara, Devásatruh, Nikumbha, Devátanka and Narantaka, as well as other warriors of great prowess went for the purpose of fighting the monkeys.

81. These and other brave warriors by the hundred thousand, proud of their strength, having entered the monkey army pounded it much.

82—83. With Bhushundís (a kind of missile), small javelins, arrows, daggers, battle-axes and diverse other weapons they attacked the monkey generals.

The monkeys also with boulders of rocks, trees, fists, nails and teeth made the Rákshasa leader depart their lives.

84. Some were killed by Ráma, others were killed by Sugríva, others by Hanumána, Angada and Lakshmaṇa of great soul. All those Rákshasas were killed by the leaders of the monkey army.

85. Having derived their energy from Ráma, the monkeys became strong. Without Ráma's energy how can there be such strength in them ?

86. Although he was the lord of all, although he pervades all, although he is the creator of all, although he is ever *sat chit ánanda* (truth and intelligence and bliss) yet Ráma for mocking the world took up a human form and under the influence of Máyá did the sport of battle and other actions.

NOTE.—There are here several omissions in important particulars which are mentioned in Valmiki. The adventure of Sugriva and his hand to hand fight with Ravana, the embassy of Angada by the command of Rama, the throwing by Ravana of an illusive head of Rama pierced with arrows in front of Sita and her lamentations over it, till she was assured that it was illusion, the fight between Meghnada and Rama and Lakshmana in which the latter were worsted and left as if they were dead on the battle-field, the taking of Sita and Trijata on the Pushpaka car and showing her the two brothers lying dead in battle do not find a place in the Adhyatma. On seeing the two brothers lying stretched on the ground as if they were dead, Sita gives vent to sorrow which pierces the heart and the speech of Trijata where she says that the brothers had not been killed but had only become unconscious from wounds. Rama seeing Lakshmana lying as if it were dead says :—What have I to do with Sita, even if I get her back, when I see a brother like Lakshmana lying dead in battle. A woman like Sita can, if sought for, be got in the world, but not a brother like Lakshmana skilled in counsel and brave in fight. Rama becomes involved in grief and tells Sugriva to recall the army and leave the field to the enemy, when he is comforted by Sugriva and Vibhishana. Sugriva tells his father-in-law Susena to take Rama and

Lakshmana to Kishkindha and that he shall alone fight the enemy and after killing Ravana bring back Sita Susena, however, tells Sugriva of the Chandra and Drona hills in the ocean having medicinal herbs, whereby the monkeys could be restored to life. In the meantime the bird Garura appears on the scene and sucks up the wounds of the two brothers and restores them to life. We have mentioned these in order to complete the narrative.

CHAPTER VI.

(The battle).

1—2. On hearing of the destruction of his large army led by Atikaya, Rávaṇa of great glory was burnt with sorrow and having very angrily made over the charge of Lanká to Indrajita, himself went out to fight Ráma.

3. Riding a celestial car, filled with all weapons and arms, the highly powerful Rákhshasa king ran towards Ráma alone.

4. Having killed numerous monkeys with arrows like poisonous serpents, he felled to the ground their leaders like Sugríva and the rest.

5. Seeing there the highly powerful Vibhíshaṇa, club in hand, he hurled at him the Shakti (lance) given to him by Máyá.

6—7. Seeing that missile coming up to kill Vibhishaṇa, and thinking that the Asura Vibhíshaṇa had been given the boon of fearlessness by Ráma and did, therefore, not deserve to die, Lakshmaṇa took up a terrible bow and bravely stood in front of Vibhishaṇa like a rock.

8—9. Because of its unfailing power, that lance penetrated through the body of Lakshmaṇa. All shaktis in the world are created by Máyá. Their substratum is the great Lakshamaṇa. What can a Máyá shakti then do to him who is the incarnation of Sesa, a portion of the body of Hari.

NOTE—There is a play upon words here. The word Shakti means a lance as well as energy (Maya) of God. What could the lance of Maya do one who is the author of Shakti

10—11. And yet showing the actions of a human being he fell unconscious on the ground. Rávaṇa could not carry him off nor lift and balance him up with his hands, and became greatly amazed.

12—13. How can a tiny Rákshasa balance up Vishnu, the refuge of the world, the resplendent god himself.

Seeing Rávaṇa desirous of seizing the son of Sumitrá, Hanumána angrily struck him with his fist which was like a thunderbolt. With the blow of that fist Rávaṇa fell on the ground.

14. From his mouth and eyes he vomitted much blood and with rolling eyes sat in the middle of his car.

15. Then Hanumána having lifted Lakshmaṇa up carried him in his arms to the place where Ráma was.

16. On account of the friendship and devotion of Hanumána, the great god, though the heaviest of the heavy and unborn, became light in weight.

17—19. That shaktí having also relinquished Lakshmaṇa knowing him to be the portion of the divine, went to the car of Rávaṇa. Rávaṇa also having gradually regained consciousness angrily took hold of his bow and arrow and ran towards Ráma alone. Seeing him Ráma also got furious and mounting the shoulders of Hanumána, who was of great strength, that lord of the worlds ran towards Rávaṇa.

20. He then made his bow twang like the sound of thunder and in a powerful voice said to the king of the Rákshasas.

21 " O vile Rákshasa, tarry, where shalt thou go to-day from me having done this wrong to me, the seer of all with equal eye.

22. "The arrow by which I killed thy Rákshasas in Janasthána, with that arrow shall I kill thee, do thou stand before me this day."

23. On hearing this speech of Srí Rághava, Rávaṇa attacked Hanumána, who was carrying Ráma, with sharp arrows.

24. Though hit with sharp arrows, the son of the wind-god gathered strength and with increasing prowess roared loudly.

25. Then seeing Hanumána wounded, the best of Raghus gave vent to his anger like *Kál Rudra*.

26. With his sharp arrows he cut off Rávaṇa's car with its horses, ensigns, driver, collection of weapons, bow, umbrella and small flags.

27. Then with a great arrow that best of Raghus pierced Rávaṇa like Indra, the enemy of Paka, piercing a mountain.

28—29. Struck by the arrow of Ráma, the brave Rávaṇa left his seat and became unconscious and his bow fell from his hand. Seeing him thus, the best of Raghus cut off with an arrow, shaped like a crescent his crown which was resplendent like the sun and said.

" I permit thee to go, thou art now pained by my arrows.

30. " Do thou enter Lanká and take rest. To-morrow thou shalt see my prowess" Pierced by the arrows of Ráma with his pride humbled, Rávaṇa covered with much shame painfully entered Lanká.

31—32. Seeing Lakshmaṇa unconscious and lying on the ground, Ráma also acting like a human being grieved over it in sport.

33—34. He then said to Hanumána, " My child, do thou restore Lakshmaṇa to life, by bringing the herb as before. Do thou also restore the monkeys to life."

Thus ordered by Rághava, Hanumána, the great monkey, saying " very well," went with the speed of the wind and crossed the ocean in a moment.

34—35. In the meantime spies said to Rávaṇa, " O king, Ráma has sent Hanumána to the ocean of milk for bringing the great medicine for the purpose of restoring Lakshmaṇa to life."

36. On hearing these words of the spies, the king became filled with anxiety, and forthwith went alone at night unattended to the house of Kálnemí.

37. On his arrival Kálnemí was greatly amazed and agitated with fear and with folded hands after offering *argha* and the rest stood in front of Rávaṇa and said :

38. " O great king what shall I do for thee, what is the cause of thy coming." Unto Kálnemí Rávaṇa said in sorrow :—

39. " Impelled by time, this misfortune has fallen upon me. I have killed with a *shaktí* the brave Lakshmaṇa, who is lying on the ground.

40. In order to restore him to life Hanumána has gone to bring medicine. O thou of great intelligence, do thou do that by which obstacles may be thrown in his way.

41. Do thou illusively assume the form of a Muni and delude the great monkey. Do thou in this thy house contrive to do that whereby time may pass and he may not be able to get there by sun-sest to-morrow."

42 On hearing these words of Rávaṇa, Kálnemí told him, " Do thou, O king Rávaṇa, hear what I say, and bear it in mind.

43—45. " I shall do what is for thy good so long as I live. The fate which overtook Marícha in the form of a deer in the forest, that O ten-faced Rávaṇa, shall be my fate. There is no doubt in this. With thy sons, grandsons, relations and Rákshasas killed and having thus

caused the family of the Asuras to be exterminated what is the use of thy living ? What is the use of a kingdom or of Sítá to thee, what of this non-intelligent body ?

46. " Do thou give Sítá to Ráma and thy kingdom to Vibhíshaṇa, O thou of great strength, do thou go to the forest, which is the pleasant abode of the Munis.

47—48. " There having in the morning bathed in pure water, and performed the morning *Sandhyá* and the other duties, sitting in a lonely place in an easy posture, having renounced all belongings, all attachments and all objects of sense which are outside thee, do thou gradually draw inside thy senses which are roaming outside.

49—50. " Do thou then always reflect upon thyself as distinct from the Prákriti, O sinless one. All this world, mobile and immobile, the body, the intellect and the rest, from Brahmá to a blade of grass, all that is seen or heard, is called Prákriti. It is also designated Máyá.

51. " It is the cause of the creation, preservation and destruction of the tree of the world. It always creates red, white, black and the like creatures.

NOTE.—The red are those creatures which partake of the nature of activity (rajas), the white those which partake of the natuse of goodness (satava), and the black those which partake of the nature of darkness (tamas). The first are human beings, the second gods and the third the lower creatures.

52. " Desire, anger and the rest are her sons, injuring others (*hinsá*), thirst after objects of sense are its daughters.

53. " Thus day and night it deludes the god (self) who is all pervading. Having for its principle the notion of " I am the actor," and the enjoyer, and superimposed upon the supreme lord the self, and brought him under her sway, with her attributes she always plays with him.

54. " Though pure yet associated with Máyá, the self always sees outside having been, through his own Máyá, deluded by her, forgotten his own nature.

NOTE.—All cognition of outside world, all modifications of the mind in the shape of desire, passion and the like, are due to the superimposition of the notion of actor and the enjoyer upon the self who is in truth no actor or enjoyer, but is ever pure. It is Prakriti (nature) which is the cause of it.

55. " When he is awakened by a preceptor who has become the very self of wisdom, *i. e.*, who has realized his own self as the self of all, then having turned his eye inwards, he ever sees the self clearly.

56. " Thus the embodied self becomes emancipate in life and is freed from the attributes of Prákriti. Do thou also ever reflect watchfully over thy own self, having brought thy senses under control.

57. " Knowing thy own self to be other than Prákriti, thou shalt be released. If thou art incapable of engaging in meditation, do thou take refuge under god with attributes.

58. " Abiding in the lotus of the heart, sitting on a fine and delicate golden seat covered with diverse gems, together with Jánakí in the Virásana posture, with large eyes, with a splendour like that of a cloud, with a mass of lightning, decked with a crown, necklet, bracelets, the kaustubha gem and the like, adorned with little bells and armlets, and a garland of wild flowers, served by Lakshmaṇa, who carries his own and Ráma's bow in hand, thus meditating upon the self as *Ráma*, abiding in all hearts, with firm devotion, thou shalt be released. Of this there is no doubt.

62. " Do thou hear of his deeds with a concentrated mind as sung by his devotees If thou dost this, then even if thou hast done great sins in former days, they shall all be destroyed like a heap of cotton by the fire.

63. "Having relinquished all enmity and ever devoted to him alone, do thou serve Ráma who is realized in the heart as asti (existence). Who is one who always abodes in his own self, who is without name and form, who is the supreme ancient Purusha."

NOTE.—There is no reference to Ravana's visit to Kalnemi in the Valmiki.

CHAPTER VII.

(*The awakening of Kumbhakarana.*)

1. On hearing that speech of Kálnemí, which was like unto nectar, Rávana became furious with anger, his eyes red like red hot *ghi* burning in contact with water.

2. "I shall kill thee, vile wretch, who art disobedient to me. Thou hast been bribed by the other side and speakest like a servant of Ráma."

3. Kálnemí said, "O my lord Rávana, what is the use of getting angry. If what I say is not agreeable to thee, I shall do thy bidding."

4. Having said so, the great Asura Kálnemí went forth speedily by the command of Rávana to throw obstacles in the way of Hanumána.

5—6. Having gone near the Himalaya mountain that evil-minded Rákshasa made a forest hermitage and assumed the form of a Muni surrounded with his disciples.

That hermitage was made on the way by which the high souled son of the wind was passing. There Hanumàna saw an auspicious hermit ge.

7—11. Thought the blessed son of the wind. "Formerly I did not see any attractive settlement of Munis here.

"I have either lost my way or it is a delusion by my own mind. I shall enter the áshrama and having seen the Muni and drunk water shall go to the well-known Drona hill."

So saying he entered the hermitage which extended for one yojana, and was surrounded with plantains, sál, date-palm, jack-fruit and other trees laden with ripe fruits, and hanging beneath the weight of fruits.

In that áshrama which was free from hostility and was through Indra yoga* pure and undefiled, the Rákshasa Kálnemí performed the worship of Shiva.

12—13. Hanumána having respectfully saluted the great Rákshasa said, "Sir, I am the emissary of Ráma. My name is Hanumána. For doing the great work of Ráma I am bound for the ocean of milk.

14. "I am troubled with thirst, O Brahmana, where is water. I wish to drink it to my heart's content, do you, O lord of the Munis, tell me."

15. "On hearing these words of Hanumána, Kálnemí said, "There is water in my bowl (kamandal), do thou drink of that.

"Eat these ripe fruits here, then live here and sleep soundly, there is no hurry to go.

17. "I know the past, present and future through my asceticism, Lakshmana has together with all the monkeys got up on Ráma seeing them."

18. Hearing this Hanumána said "My thirst cannot be quenched by the water in the bowl, great is my thirst, show me water."

19 "Very well," so saying he ordered his disciples to show the son of the wind an artificial lake of water extending for a long distance.

*Indrayoga is deceit.

20. "Having closed the eyes, do thou drink water and come to me. I shall give thee a *mantra* whereby thou shalt see the herb."

21. "Very well," so saying the desciple of the Muni speedily showed Hanumána the lake of water. Having entered it Hanumána drank the water with closed eyes.

22. There a she-crocodile of large dimensions and fearful appearance illusively appeared and forthwith swallowed the great monkey.

23. Hanumána then saw the she crocodile swallowing him up. Then with his hands he tore up her mouth and she died.

24. Then in the welkin he saw a woman with a heavenly form. She was known as Dhanyamali and she said to Hanumána.

25. "Through thy grace have I been released from curse, O lord of the monkeys, I was formerly cursed by a Muni for some cause.

26 "The great Asura whom thou hast seen in the *áshrama* is Kálnemi. He has been sent by Rávana to throw obstacles in thy way, O sinless one

27. "He has disguised himself as a Muni. He is no Muni, but the killer of Munis and Brahmanas, do thou kill this wretch and forthwith go to the Drona hill.

28—29. "I shall go to the world of Brahmá, my sins having been destroyed through thy touch." So saying she went to heaven. Hanumána also went to the *áshrama* Seeing him coming up Kálnemí said, my dear chief of the monkeys, why didst thou make so much delay in coming.

30—31. "Do thou take from me the *mantra* and give me the preceptor's fee." So addressed Hanumána having held up his fist fast said to the Rákshasa, "Take this fee," and saying so struck him.

32-33. Having abandoned his disguise of a Muni the great Asura Kálnemí then fought with Hanumána through diverse kinds of illusions. But the latter was the emissary of the great juggler of the world process (Ráma) and was the enemy of all the deceivers, and struck him with his fist. His head was broken and he died.

33—34. Then having gone to the ocean of milk and seen the great Drona hill, he did not see the herb there and therefore uprooted the hill and speedily brought it with the speed of the wind to Ráma.

35. Said Hanumána to Ráma, this hill has been brought by me. Do thou do what is proper. There is no time for delay."

36 37. On hearing those words of Hanumána, the wise Ráma took the herb and caused Susena to treat Lakshmana of great soul with it. Then as if rising from sleep Lakshmana said :—

38—40. "Tarry, tarry, where wilt thou go, O ten-faced Rávana. I shall kill thee now." As he was saying so, Ráma having looked at him and smelt him on the forehead said to Hanumána,."By thy grace, O thou great monkey, I see my brother Lakshmana free from trouble."

41. Having said so, Ráma together with Sugríva and the monkeys became ready to fight as advised by Vibhíshana.

41. The monkeys then went forth to battle, desirous of fighting the Rákshasas with stones, trees and boulders of rocks.

42. Pierced with the arrows of Ráma, Rávana was greatly troubled like an elephant troubled by a lion or a serpent by the bird Garuda.

43. Defeated by Ráma of great soul, the king went to his capital. There seated on his throne he said to his Rákshasas.

44. "The grandsire had foretold my death at the hands of man. But no man on earth can kill me.

45. "Then Náráyaṇa himself became incarnated as man, there is no doubt in this. Becoming Ráma, the son of Dasratha, has come to kill me.

46—47. "O lord of the Rákshasas, formerly I was cursed by Anaraṇya, as follows. 'In my family shall be born the Ancient Eternal Supreme Lord. By him thou shalt be killed along with thy sons, grandsons and relations. Of this there is no doubt.' So saying he went to heaven.

48. "That Náráyaṇa is born as Ráma in order to kill me. He shall kill me. The foolish Kumbhakarṇa is always overpowered with sleep.

49—50. "Having awakened that great being, bring him to me." Thus ordered those Rákshasas of huge bodies speedily went forth and having after much effort awakened Kumbhakarana took him to Rávaṇa. Having bowed to the king he sat on a seat.

51—52. Unto him his brother the king Rávaṇa said in humble tones. "Know Kumbhakarana a great misfortune has overtaken me. My brave warriors, sons and grandsons have all been killed by Ráma. What should be done by me when the time of my death is at hand.

53. "This powerful son of Dasratha, having with Sugríva and his army crossed the ocean is destroying us by the root.

54. "Those who were our chief Rákshasas have all been killed by the monkeys. I do not see any loss of the monkeys in this battle.

55. "O thou of great strength, do thou destroy these monkeys. For this purpose thou hast been awakened, O thou of great prowess, do thou for the sake of thy brother accomplish a difficult task."

56, Hearing this sorrowful speech of Rávaṇa, Kumbhakarana laughed loudly and said as follows:—

57. "O king at the time of consultation what I formerly said has now come to pass, as the fruit of thy evil deeds.

58. "Formerly also I said, that Ráma was the supreme Náráyaṇa himself and Sítá the yoga energy of the Lord. But though awakened thou didst not wake up.

59. "Once upon a time at night I was sitting in a forest upon the top of a high mountain when I saw the Muni Nárada of celestial vision.

60—62. "I asked him, 'O great man, whence art thou coming, do thou tell me.' So addressed Nárada told me as follows:—'I was in the assembly of the gods what transpired there I shall tell thee as it really was. Troubled by you two (Rávaṇa and thyself) all the gods went to Vishnu. Having with devotion heedfully sang the praises of that God of gods, they said:— 'O Lord, do thou kill Rávaṇa, who cannot be killed otherwise and is a thorn on the side of the three worlds.

63. "In days of yore his death was ordained by the Creator Brahmá at the hands of man Do thou, therefore, becoming a man kill this thorn, (or remove Rávaṇa.)"

64. "Very well," so said the great Lord Vishnu, who is of true resolves. He is now born in the family of Raghus as Ráma, so it is heard by us.

65. "He shall kill all of you. So saying the Muni went off. Therefore do thou know Ráma to be the Supreme Eternal Brahmá himself.

66. "Do thou relinquish enmity and worship Ráma who has taken a human form under the influence of Máyá. Worshipped with love, the lord of the Raghus becomes gracious.

67. "Love begets knowledge, devotion is the giver of emancipation, what one does without faith is all unreal.

68. " Many avatáre of Vishnu have come on earth for the purpose of acting their part. Amongst them Ráma, who is the embodiment of knowledge and bliss is equal unto a thousand.

69. " Those wise men who worship Ráma day and night with heart and speech, cross the ocean of worldly life without trouble and attain to the status of Hari.

70. " Men of cleansed soul in the world who always meditate upon Ráma and read of his achievements become freed from the coils of the great serpent of incarnation on earth and go to the abode of the lord of Sítá, the seat of bliss unlimited.

NOTE. The awakening of Kumbhakarana is very poetically described by Valmiki. The Rakshasas could not stand before the snoring of that huge being. Like unto a mountain there he was sleeping to wake for a day in six months under the curse of Brahma who had uttered it because of his devouring creatures who came in his way. They blow conches, beat drums, sound trumpets, by the thousand at the same time, yet he would not wake up. They then twitch and pull his body and pour thousands of pitchers full of water into his ears, struck him on the head and the breast with clubs and maces and yet he does not wake up. Then they make elephants walk over his breast and he wakes up Kumbhakarana then goes to the assembly hall of Ravana who tells him of his misfortune and asks for help. Kumbhakarana, though such a great sleeper,is not without wisdom and tells Ravana " You did not realize what was to come to pass. Relying upon your strength, you did not foresee the consequences of your acts. One who blinded by conceit and proud of wealth does last what he ought to do first and first what he ought to do last, is sure to meet with grief. He who follows the wise counsels of his advisers and treads the path of virtue, profit and pleasure as suits the occasion, does not meet with ruin. Kings are to send away such men who not knowing the science of polity, lead them astray by unwise council. He who disregarding his enemy does not protect himself, falls off from his place and meets with destruction. I told you all of this formerly also, but you did not listen.

CHAPTER VIII.

(*The death of Kumbhakarana.*)

1. On hearing this speech of Kumbhakarana, the ten-faced Rávaṇa with contracted eyebrows and contorted face and burning with anger as if he was falling down his seat said to Kumbhakarana.

2. "Thou wert not brought here for giving me wisdom, O sage. If it pleases thee, do thou do my bidding and fight.

3. " If not, do thou go to sleep soundly as sleep is overpowering thee." On hearing these words of Rávaṇa, the highly powerful Kumbhakarana knowing him to be angry forthwith went to battle.

4—5. Having crossed the rampart, like a great mountain he went out of the town speedily, frightening the monkey hosts.

He made a roar loud enough to make the ocean re-echo with it and caused great havoc amongst the monkey hosts by seizing and angrily eating them up.

6—7. Seeing Kumbhakarana going about like a mountain with wings or like death in an embodied form, all the monkeys ran away

8—9. Seeing Kumbhakarana club in hand, whirling the monkey army, spreading havoc amongst them, eating them up, pounding them with his club, hands and feet on every side, the wise Vibhíshaṇa mace in hand, prostrated himself at the feet of his elder brother and said.

10—12. " I am Vibhíshaṇa, do thou, O highly intelligent being have mercy upon me thy brother. O brother, I warned Rávaṇa several times, telling him do thou give back Sítá unto Ráma, he is Janárdana himself. But he did not listen to me and taking up a sword said to me. Fie

upon thee, go away,' kicking me with his feet. Then with four of my counsellers I sought refuge with Ráma."

13. Hearing this and knowing his brother to be there, Kumbhakarana embraced him and said. "My dear child, do thou live under the shelter of Ráma's feet.

14. "For the purpose of protecting the family and the good of the Rákshasas, thou art a great devotee of Vishnu, so I heard from Nárada in days of yore.

15. "Do thou, my deer, go away from here. Blinded by passion I cannot see anything nor discriminate between one who is mine and those who are not mine."

16. Thus addressed Vibhíshaṇa having prostrated himself before the feet of his brother, came back with tears in his eyes to Ráma and sat near him filled with anxiety.

17. Then Kumbhakarana crushing the monkey army with hands and feet went about in the battle-field like an elephant mad with passion and causing havoc amongst the monkeys.

18. Seeing him thus Ráma angrily took up the wind-weapon and reverently holding it hurled it at Kumbhakarana. That weapon cut off his right hand together with its club, whereby he made a great roar.

19—20. That hand falling on the ground gave trouble to many a monkey. Standing in the battle field on all sides all the monkeys trembling with fear beheld that fight between Ráma and Kumbhakarana.

21--22. With his right arm cut off, Kumbhakarana took up a sál tree with his other hand and speedily ran towards Ráma with the object of killing him in battle. But Rághava cut off his left arm also with the sál tree by the Indra weapon.

23—25. Seeing him coming up with arms lopped off roaring, Ráma took up two sharp arrows shaped like a crescent and cut off his two feet. They fell at the gate of Lanká. With his hands and feet thus cut off, Kumbhakarana of terrific appearance opening wide his mouth like the Vadanala fire ran towards Raghunandan roaring like the demon Ráhu running towards the moon. The best of Raghus filled it with sharp arrows.

26. With his mouth full of arrows, he uttered a terrible roar. Then in order to kill that Asura, Ráma hurled the great Indra weapon which was equal to a thunderbolt and resplendent like the sun.

27. That weapon cut off the Rákshasa leader's head huge like a mountain, adorned with earrings and shaking with wide jaws like Indra cutting off the head of Vritra.

28--29. The head fell in Lanká and body in the ocean. The head blocked the entrance to the town and the body crushed crocodiles and other creatures of the sea.

30. Then the gods together with the Rishís, Gandhárvas, serpents, birds, Siddhas, Yákshas, Guhyakas and Apsaras, hymned the praises of Rághava, strewing him with flowers and showing delighted at his achievement.

31. Then there came from the welkin the chief of the celestial Rishís, Nárada illuminating the quarters with his light, in order to have a sight of Ráma.

32--33. Seeing Ráma who was like a dark lotus with a powerful body, carrying the bow, with eyes partly red, with arms bearing the marks of the Indra weapon, eyeing with love the monkeys whom the arrows of Kumbhakarana had pierced, the Rishí Nárada in stammering accents began to hymn him devotionally as follows.

34. Nárada said :--

"O God of gods, O Lord of the world, O Supreme Self, O Eternal One, O Náráyaṇa, O witness of all, Supporter of all, salutations to thee.

35. "Though of the nature of pure knowledge, yet deluding the worlds by hiding thy real form like a human being, thou appearest to be influenced by pleasure and pain through thy own Máyá.

36. "Though hidden by thy Máyá, thou art ever present in the heart of all, thou art self-illumined and cognized by those whose impurities have been washed off.

37. "Creation of the three worlds is thy opening of eyes. By closing thy eye all this is dissolved into thy own self.

38. "I bow to thee, O Brahmaṇa, who art in all, in whom is all this, who art all this mobile and immobile creation, higher than whom there is nothing in this world.

39. "O Ráma, I bow to thee, whom the best of the Munis know to be the Prákriti (primordeal matter), the Purusha (primeval male being), Kála (time) and the manifest (vyaktá-avyaktá).

40. "The Sruti (Veda) has sung thee as being without change, pure and of the nature of knowledge. It has also declared thee to be of the form of the world.

41. There is difference of opinion in the followers of the Vedas in the Vedic texts relating to thee, some declaring thee to be above all worldly form, some to be of the form of the world itself. Without thy grace the wise do not arrive at any certain conclusion.

42. "Though sporting with thy Máyá, yet there is in thee not the least impediment. Like the rays of the sun appearing like a pool of water in a mirage this world appears in thee.

43. "All this is superimposed upon thee through nescience. thy supreme nature which is without attributes is cognized by a mind which is purified by study, meditation and realization of self.

44. How shall, O God, thy form, which is without attributes, be the subject of perception, and without perception, how shall there be devotion. For this purpose are thy wise intelligent incarnations on earth in diverse forms.

45--46. The wise meditate upon them and they cross the ocean of worldly life. There are various enemies which in the shape of lust and anger always frighten the mind like a cat frightening mice.

46—47. For those who always remember thy name, who reflect upon thy form, who are always devoted to thy worship, for whom the recitation of thy holy deeds is the highest nectar and for whom the company of thy devotees the highest company this world becomes easy to go out of, like the ground covered by a cow's foot.

Therefore always meditating upon thy form with attributes, I go about in the world emancipated from worldly life and worshipped by the gods.

49. "Thou hast, O Ráma, done this great work of serving the gods. By the death of Kumbhakarana this load of the world has, O lord, been removed.

50 "To-morrow shall the son of Sumitrá kill the conqueror of Indra in battle. Day after to morrow thou, O Ráma, shalt kill the ten-faced Rávaṇa.

51. "O Lord of the gods, I see all this along with the Siddhas in the heavens. Do thou, O God, give me leave, I shall go to the abode of the celestials."

52 So saying and bidding Ráma farewell the great Rishí Nárada who was worshipped by the gods, went to the world of Brahmá, which is without blemish.

53—54. On hearing of the death of his brave brother Kumbhakarana by Ráma of unblemished deeds, Rávaṇa became overwhelmed with sorrow, lost consciousness and fell on the ground. Recovering himself he grieved over the death of his brother.

54—55. On hearing of the death of his uncle and seeing his father greatly distressed Indrajít said to him, "Do thou, O high-minded sage, leave off all sorrow, With me the highly powerful Meghnáda living, O king of kings, O destroyer of the gods, thou possessed of great wisdom, where is time for sorrow. Let all thy grief disappear, do thou, O king, be easy in mind.

56—57. "I shall make everything even and going forth shall kill thy enemies. Having gone to Nikumbhíla and forthwith propitiated the fire and obtained cars and the rest, I shall become unassailable by the enemy."

58—59. So saying he speedily went to the place appointed for the performance of the Homa sacrifice. There wearing red clothes and a red garland and besmeared with red ungents, he began to perform the Homa in the Nikumbhíla altar in silence.

60. Vibhíshaṇa having heard all that the evil-minded Meghanáda had intended going to do, informed Ráma of his performing the Homa.

61. "If this Homa sacrifice of the evil-minded Meghnáda is completed, then he shall, O Ráma, become unconquerable by gods and men.

62. "Therefore I shall forthwith have the son of Ravaṇa killed by Lakshmaṇa, do thou order Lakshmaṇa to accompany me. O thou best of warriors. Thy brother shall undoubtedly kill Meghnáda."

63. Srí Rámchandra said, "I shall myself go to kill the enemy, Indrajít, by the great fire-weapon which kills all the Rákshasas.

64—65. Vibhíshaṇa said, " This Rákshasa cannot be killed by any one except one who has for twelve years lived without food and sleep; by him has the death of this evil-minded being ordained by the creator.

66—67. "Lakshmaṇa, ever since he came out of Ayodhyá with thee, does not, O best of Raghus, know for the purpose of serving thee what it is to eat and sleep. I have come to know all. Therefore do thou speedily order Lakshmaṇa who as Sesa supports the earth to go with me. He shall undoubtedly kill Meghnáda.

68. Thou art verily the lord of the worlds, Náráyaṇa himself, Lakshmaṇa is Sesa. For the purpose of lightening the burden of the earth, you have both taken this incarnation as the chief actors in this drama of life.

CHAPTER IX.

(The death of Meghanáda.)

1. On hearing this speech of Vibhíshaṇa, Ráma said, "I know Vibhíshaṇa all the illusive power of that terrible Rákshasa.

2. " He is a knower of the Brahmá weapon, and a brave warrior possessing powers of illusion and highly powerful. I also know the nature of Lakshmaṇa and the way he has been serving me.

3. "Knowing this, I kept silent on account of the importance of the work in hand, when he rendered me this service." So saying Ráma, the wisest of men, ordered Lakshmaṇa saying :—

4—5. "O Lakshmaṇa, go with a large army under the command of Hanumána and the rest of the monkey leaders and kill the son of Rávaṇa. The king of the bears Jámbuvana together with his army as well as Vibhíshaṇa shall also accompany thee.

6—8. "He knows the part of the country as well as its loop-holes." On hearing these words of Ráma, Lakshamana took up another highly powerful bow together with Vibhíshaṇa and touching the feet of Ráma joyfully said as follows: "This day my arrows shall after piercing through the body of the son of Rávaṇa go to the nether regions to bathe in the waters of the Bhogavatí."

9—10. So saying and having bowed and prostrated himself before Ráma, Lakshmaṇa of agile strength went out desirous of killing Indrajíta. Hanumána followed with thousands of monkeys. Vibhíshaṇa also went with him speedily with his counsellors.

11—14. The bears led by Jámbuvana went speedily after Lakshmaṇa. Having gone to the Nikumbhíla, Lakshmaṇa and the monkey army saw from a distance the Rákshasas army collected in one place for the purpose of protecting Indrajít. Having bent his bow, the son of Sumitrá of great strength together with the brave Angada and Jámbuvana, the king of bears became ready for battle.

Then Vibhíshaṇa said to Lakshmaṇa, "See these Rákshasas. That which appears to thee like a dark cloud is the Rákshasas army, do thou be ready to break through the mighty host with great effort.

15—16. "The son of the king of the Rákshasas will be visible on this having been broken through. Do thou run towards it before the sacrifice is completed. Do thou, O brave warrior, kill this vile wretch who is bent upon killing others and is a sinful creature."

On hearing this speech of Vibhíshaṇa, Lakshmaṇa of auspicious fortune rained down arrows upon the son of Rávaṇa.

17—19. The monkeys also attacked the Rákshasas with stones, boulders of rocks, and trees. The Daityas attacked the monkeys with axes of sharp arrows, daggers, clubs and tomaras (javelins). Then there was a great tumult and great destruction of the hosts of both monkeys and Rákshasas.

20. Seeing the whole of his army thus attacked, Indrajít having relinquished the Nikumbhíla and the Homa sacrifice, came out speedily.

21—22. Having mounted his car, bow in hand, he became furious with passion and challenged the son of Sumitrá to battle saying, "O son of Sumitrá, I am Meghnáda, so long as I am alive thou shalt not escape alive."

23—24. Seeing his uncle there, he said harshly, "Born and bred up here, the brother of my father, having renounced thy own kith and kin thou hast become a slave of our enemies. How canst thou cherish hostility towards thy son. Thou art a vile wretch of evil mind."

25—26. So saying and seeing Lakshmaṇa standing at the back of Hanumána, Meghnáda riding a car full of sharp and bright weapons, holding a great bow and making it twang terribly said, "To-day my arrows shall drink off your life breaths, O monkeys."

27. Then the conqueror of foes, the son of Dasratha, having drawn his bow up shot his arrows at the lord of the Rákshasas, panting like an angry snake.

28—39. Indrajít also looked at Lakshmaṇa with eyes red with anger, pierced with the shafts of Lakshmaṇa's bow which were like thunderbolts, he became unconscious for a moment. Then recollecting himself that brave warrior saw standing in front of him the brave son of Dasratha.

30—31. He then went towards Lakshmaṇa with eyes red with anger and having put his arrows to the bow said to him. If thou didst not see my prowess in the first fight, I shall show it to-day, do thou stand firm.

32—33. So saying, he pierced Lakshmaṇa with seven arrows and Hanumána with ten arrows which were sharp and of superior quality. Then with a hundred arrows that brave Rákshasa with redoubled passion pierced Vibhíshaṇa. Lakshmaṇa also rained his arrows upon the enemy.

34. Torn with his arrows Meghnáda's armour, which was of the color of gold, became crushed into atoms in the middle of the car and fell on the ground.

35. Then furious with passion, the son of Rávaṇa assailed Lakshmaṇa, the brave warrior of terrific strength with a thousand arrows.

36. Lakshmaṇa's armour was also torn and fell upon the ground. Thus each retaliated upon the other, each ran towards the other.

37. Then panting, they again fought terribly. Their bodies became all covered with arrows and drenched with blood.

38. Thus for a long time those two brave warriors fought each other with sharp arrows, not knowing gain or loss.

39. In the meantime, Lakshmaṇa broke the car, the horses, and killed the charioteer of Meghnáda with five arrows.

40. Showing lightness of touch Lakshmaṇa cut off his bow whereupon he readily took up another good bow.

41. That bow also Lakshmaṇa broke with three arrows, shot speedily and with his bow thus broken he pierced Meghnáda with many an arrow.

42—43. Then Meghnáda of terrific strength having taken up another bow attacked Lakshmaṇa as well as all the monkeys with sharp arrows resplendent like the sun and filled all the quarters with his shafts.

43—45. Then taking up the Indrástra and aiming it at the son of Rávaṇa and drawing up to his ears that bow of terrible strength, the brave Lakshmaṇa remebering the lotus feet of Ráma said, " If Ráma, the son of Dasratha, is a follower of Dharma and of true resolve, having no one who could conquer him in the three worlds, then let this weapon kill the son of Rávaṇa."

46. So saying and drawing up that bow which was infallible up to the ear, Lakshmaṇa the brave let it go towards Indrajít.

47. That arrow having severed from the body the head of Indrajít with its head dress and shining ear-rings, threw it on the ground.

48. Then the gods, singing the praises of the best of Raghus, rained down flowers upon him and repeatedly sang his praises.

49. The Lord Indra together with the gods became happy and in the welkin was heard the sound of the beating of celestial drums.

50. The sky became clear, and the earth, the supporter of all, firm. On seeing the son of Rávaṇa dead, the word " victory " was heard.

51. With his fatigue gone, the son of Sumitrá blew his conch in battle and having roared like a lion made his bow twang. With that roar the monkeys became overjoyed and bereft of fatigue.

52—54. Then with the monkeys uttering his praises, Lakshmaṇa with a cheerful heart went to see Ráma. Together with Hanumána and the Rákshasa humbly he prostrated himself at the feet of Ráma, his elder brother, who was the all-pervading Náráyaṇa himself and said. "By thy grace has the son of Rávaṇa been killed in battle."

55. Hearing that speech of Lakshmaṇa uttered with reverence, the best of Raghus embraced him, smelt him on the forehead and joyfully and in affection said.

56. "Well done, Lakshmaṇa, well pleased am I, thou hast done a deed which was hard to accomplish. By the death of Meghnáda, all, O conqueror of the foes, has been won.

57—58. "In three days and nights that brave warrior has somehow or other been defeated. I am to-day without an enemy. Rávaṇa will now come out to fight on account of loss of his son and I shall kill him."

58—59. On hearing of the death of the brave Meghnáda by Lakshmaṇa, Rávaṇa became unconscious and fell on the ground. Recovering himself he grieved piteously over the loss of his son.

60—61. Remembering the accomplishments and achievements of his son he wept saying. "To-day all the gods, the supporters of the worlds, all the great Rishís knowing Indrajit to be dead, shall sleep fearlessly. Thus he mourned over the loss of his son.

62—63. Then in great anger Rávaṇa, the king of the Rákshasas, said to all the Rákshasas bent upon having them all killed in battle. Burning with grief at the loss of his son the brave Rávaṇa overpowered with anger resolved to kill Sítá and ran towards her.

64. Seeing him coming up sword in hand, Sítá who was surrounded with the Rákshasa women got greatly frightened.

65. In the meantime his minister Suparswa of pure and great intellect said to Rávaṇa.

66—67. "How canst thou, O ten-faced Rávaṇa, brother of Vaishrávaṇa (Kuvera), learned in all the Vedas and completed his period of studentship, devoted to the performance of duty and possessed of various noble attributes wish to kill a woman. Together with us thou shalt after killing Ráma and Lakshmaṇa in battle soon obtain Jánakí." Then he turned back.

68. Then the evil-minded Rávaṇa having accepted the advice given to him by his friend went home and grieved over the loss of his son and then again went to his assembly hall sorrounded by his friends.

NOTE.—There are here several important variations and omissions in the narrative as given in the Valmiki. The Adhyatma makes the journey of Hanumana for the purpose of bringing the Sanjivini herb to take place before the death of Kumbhakarana in the first fight between Meghnada and Rama and Lakshmana while Valmiki makes it to take place at the second fight. There is no mention in Valmiki of Kalnemi having been deputed by Ravana to throw obstacles in the way of Hanumana nor his having disguised himself as a Muni and built an asrama, nor of the transformation of the Apsara Dhanymati, nor of her warning Hanumana against Kalnemi and his death at the latter's hand. The description of Hanumana's journey, as given by Valmiki is very poetic. On his arrival all the medicinal herbs on the top of the hill disappeared, whereupon Hanumana in anger uprooted the whole hill and carried it. "Going by the path of the sun, carrying that mountain resplendent like the sun, Hanumana shone near the sun like a second sun himself. The son of the wind looked resplendent with that hill like Vishnu with his discus of a thousand edges (Chapter 73). There is here no allusion to Bharata appearing on the scene as is described in Tulsidas, and his sending off Hanumana to Lanka by one shot of his arrow and thus humbling his

pride. These incidents form the subject of both popular poetry and painting in India. Rama and Lakshmana recover from their wounds by the medicines brought by Hanumana. Then Meghnada re-appears on the scene and in sight of Hanumana kills an illusive Sita whom he has brought in his chariot. In grief and anger Hanumana informs Rama of it. On hearing this sad news, Rama gives vent to his grief, when in disappointment Lakshmana tells him that when even he who was treading the path of the good and had brought his senses under control, could not be saved from misfortune, then Dharma was of no avail. If vice led to misery and virtue to happiness, then Ravana should be going to hell and Rama should never meet with misfortune. But as this was not the case, Dharma and Adharma were fruitless. True it is that wealth and power were the root of virtue. He who is without these, has neither wealth nor power, has no friends. He who has money, even his are relations. Rama gave up his kingdom to obey the command of his father and has brought misfortune upon him but says, I and Lakshmana set it right by forthwith reducing the whole of the Rakshasa army together with its king to ashes. " Vibhishana, however, tells them that it was an illusive Sita who was killed to frighten them and Rama and his brother again prepare for battle. At Vibhishana's suggestion Lakshmana is sent to fight Meghnada. There in the battle field Meghnada charges Vibhishana with being a deserter of the family. " Thou art," said he, O vile wretch, an object of pity of censure by the good, when having deserted thy own kith and kin thou hast gone as a slave to the other side. Even if one's own side is bereft of good and the other side is possessed of it, one's own side without good is better than the other side. After all the other side is the other side." Vibhishana's reply is characteristic of his goodness. Says he. " I never take delight in evil nor in cruelty. How can a brother, who is of a different disposition, be turned out by a brother. One is relieved by renouncing one who is bent upon doing evil and who has fallen from the path of virtue. Plundering of others wealth, ravishing of others wives, treating one's friends with suspicion, these three lead to destruction. My brother Ravana has done all these. The slaughter of great Rishis, hostility towards the gods, pride, anger, enmity these faults in him are destructive of both life and presperity and have overpowered all his other good qualities like clouds covering the hils (chapter 87). The battle now rages furiously between Lakshmana and Meghnada. Each shows the lightness of his touch in handling his weapons and so much so that no one could see when he took up his bow from one hand into the other, applied to it the arrow or shot it forth nor how made his mark. Their forms became invisible in the welkin. Finally Lakshmana kills Maghnada by the Indrastra. Thus fell one of the bravest warriors of his time, one whose death has formed the subject of many a poem both in Sanskrit and various vernaculars of India.

CHAPTER X.

(*Rávana's Homa.*)

1. Having thus deliberated in council with his ministers, Rávaṇa went out to fight Ráma with the remnant of his Rákshasas, like a moth rushing together with other moths into a blazing fire.

2—3. All those Rákshasas were killed by Ráma in battle with sharp arrows. Himself piereced in the breast by the sharp arrows of Ráma forthwith Rávaṇa entered Lanká in great distress.

4. Having more than once witnessed the superhuman prowess of Ráma as well as of Hanumána, Rávaṇa went to Sukra Achárya, the preceptor of the Asuras.

5—6. Having bowed to him, the ten-faced Rávaṇa said with folded hands. " Sir, Rághava has destroyed Lanká with its hosts of Rákshasa leaders. All the great Daityas, together with sons and relations, have been slain. How can I suffer such a load of misery with thee my good preceptor living ?" Thus addressed by the ten-faced Rávana, the preceptor said to him.

7—9. " Do thou make heedfully libations unto the fire. If there be no impediment in the homa, from the fire there shall arise for thee a great car, horses, quiver, bows and arrows armed with which thou shalt become unconquerable.

10—12. " Take thou the mantras communicated by me and make the homa speedily. Thus directed, Rávaṇa, the king of the Rákshasas, forthwith went to his palace and there made a cavern like the nether regions.

Having carefully closed all the entrances of Lanká and collected all the ingredients of the homa as prescribed in books treating of magic shástra, (abhícharaka) he entered the cavern and silently began to perform the sacrifice.

13, Seeing the smoke arising, the brother of Rávaṇa (Vibhíshaṇa) greatly agitated with fear showed to Ráma the smoke of the homa.

14. "See Ráma, Rávaṇa has commenced performing the homa. If this homa is completed, he becomes unconquerable.

15—16. "Therefore for throwing obstacles in the performance of homa, do thou despatch the leaders of the monkeys." "Very well," so saying Ráma sent Sugríva, Angada, Hanumána, and other powerful warriors.

16—17. Having jumped over the ramparts of Lanká and gone into the palace of Rávaṇa, ten crores of monkeys pounded to dust the guards of the place, the horses and the elephants of the asura king in a moment.

18. Then in the morning Sarsa, the wife of "Vibhíshaṇa, indicated by a sign of the hand the place of the homa sacrifice.

19. Having by his kicks broken the stone which had covered the mouth of the cave, Angada of great strength entered it.

20. Seeing Rávaṇa sitting there in a firm posture with his eyes closed, all the monkeys forthwith entered the cave by order of Angada.

21. There they made tumult, beating the sacrificial priests, and from all sides threw into the fire the things collected for the homa.

22. Hanumána, the leader of the monkeys, having angrily and with force snatched off the sacrificial ladle from the hand of Rávaṇa, forthwith struck him.

23. Although the monkeys were biting with teeth, striking him with sticks on all sides, yet Rávaṇa did not leave off his meditation from desire of victory.

24. Having entered the palace of Rávaṇa, Angada forthwith found Mandodari, his good queen, and brought her dragging by the hair.

25 27. There in presence of Rávaṇa as she was weeping like one without a protector, Angada tore off her dress which was studded with gems. Her garment torn there fell on the ground with all its jewels. The knot of her nether garment which was studded with gems was also broken and the garments fell on the ground in sight of Rávaṇa. All her ornaments were scattered on all sides.

28. The dughters of the Devas and Gandharvas were then brought by the monkeys in great joy to the place of homa.

29—32. Then Mandodari crying piteously in presence of Rávaṇa said to him.

"Thou art a shameless creature, thy wife is being dragged by the enemy in thy presence and yet thou art performing this homa and is not ashamed of it.

"He whose wife is being attacked by vile enemies in his presence, should die that very moment. His death is better than his being alive.

"Ah, Meghnáda, thy mother is being thus insulted by monkeys. If thou wert alive, how could there be such misfortune for me.

"My husband has from desire of life renounced his wife as well as shame."

3 . Hearing that piteous moaning of Mandodari, Rávaṇa rose up sword in hand saying ' leave off the queen."

34. The ten-faced Rávaṇa then struck Angada forcibly on the thigh. Then having broken the sacrifice, the monkeys left the place and went to the forest.

35. Having approached Ráma, they were all happy, Rávaṇa also consoling his wife said.

36. " My dear, all this is due to fate. What does one not meet with in life?

" Do thou of large eyes, leave off sorrow, having betaken thyself to which admits of no doubt (knowledge of self) knowledge.

37. "Sorrow has its root in ignorance. Sorrow destroys knowledge. The notion of I in the body and the rest, which are not the átmá (self) is due to nescience.

38—89. "This notion of I is the root of all connection of sons, wives and the rest. It leads to embodied existence.

40. "The self (átmá), on the other hand, is one, pure, unconnected and unattached, of the nature of bliss, intelligence itself, free from all conditions. Of that which exists, there is no union or disunion with anything. Thus knowing thy own self do thou, O faultless one, leave off-all sorrow.

41—42. "I shall just now go and after killing Ráma and Lakshmaṇa come back. Otherwise the suspicious Ráma shall kill me with his arrows, which are like thunderbolts, whereby I shall go to the supreme abode.

43. " Then thou shouldst perform my funerals and having killed Sítá by my order, do thou enter the fire with me."

44. Hearing this speech of Rávaṇa, Mandodari was greatly distressed and said, " O lord, hear, what I tell thee truly, do thou then act upon it.

45. " Rághava cannot be conquered by thee or any one else in battle. He is the Supreme Lord himself, the Ruler of primeval matter Prákriti, the purusha.

46. "In the former kalpa becoming a fish, Rághava, who is merciful to his devotees, saved Manu from all calamities.

47. " In former times Ráma became a tortoise extending for a hundred thousand yojanas, and at the time of the churning of the ocean bore on his back the golden mountain Sumeru.

48. "Hiraṇyakashyapu, who was greatly addicted to evil, was killed by the great being in the form of a boar when he bore up the earth in a certain place.

49, " Raghunandan, in his incarnation of Narsingha, killed Hiraṇyakashyapu who was a thorn on the side of the three worlds.

50. " By his three steps the best of Raghus overstepped the three worlds and having bound Bálí gave the world to his servant, the lord of the gods (Indra).

51. "Rákshasas, in the form of Kshatriyas, were born on the earth, and for the purpose of lightening the load of the earth, he killed all of them as Parashuráma and having conquered the earth gave it to the Muni (Kasyapa).

52. " He has now incarnated in the family of the Raghus. That best of Raghus has taken a human form for thy sake.

83. " Why didst thou forcibly carry off from the forest his wife Sítá? For the purpose of having my son killed as well as for thy own destruction thou didst so.

54. "Having now given Sítá back to Ráma and installed Vibhíshaṇa in the kingdom, we shall go to the forest."

55—57. On hearing this speech of Mandodari, Rávaṇa said: "Having caused my sons, brothers and all the hosts of Rákshasas to be killed by Rághava, how shall I live in the forest. I shall fight Ráma. Pierced by his sharp arrows I shall go to the supreme abode of Vishnu.

"I know Rághava to be Vishnu and Jánakí to be Lakshmi. Having known this I brought Sítá away from the forest by force.

58. "Killed by Ráma, I shall go to the supreme abode. Having, my dear, left thee and freed from the world, I shall go with my relations to the supreme abode.

59. "That goal, which is of the highest bliss and which is sought after by those who are anxious for their emancipation, to that I shall go being killed by Ráma in battle.

60. "Having washed off all my impurities, I shall attain to emancipation which is difficult of attainment.

61. "Having crossed this ocean of the world with its five waves of Kleshas with the four yugas, its eddies with wives, sons, relations, wealth and friends as its crocodiles, wrath for its fire, affection for its net, I shall attain to the feet of Hari."

NOTE.—The Kleshas are avidya, in the shape of mistaking the unreal for the real, the impure for the pure, the painful for the pleasureable, the self for the non-self (2) nescience asmitua the sense of I, raga (attachment), dvesha (aversion), abhinivesh (love of life.) These are the roots of worldly life (sansara). Whoever wishes to cross it must overcome these.

The story of the visit of Ravana to Sukra Acharya, his performance of homa and the assaults of the monkeys to throw obstacles in his way, do not find a place in the Valmiki. There is also no allusion there to Angada having brought Mandodari to the place of the sacrifice and torn off her garments and insulted her or her appeal to Ravana's sense of shame. All these appear to have been taken by the Adhhyatma from some later source.

CHAPTER XI.

(*The death of Rávana.*)

1. Having thus spoken affectionately to his queen Mandodari, Rávaṇa went out to fight Ráma in battle.

2—4. Taking up a firm chariot with sixteen wheels, a pole and fence to provide against collisions, yoked with asses whose faces were like pishá-chas and fearful to look at, provided with arms and weapons as well as with every other thing, surrounded with fearful Rákshasas, Rávaṇa of terrific mien went to battle.

5. Seeing Rávaṇa of terrific appearance and fearful in battle, the monkey army under the command of Ráma got frightened.

6—8. Then Hanumána ran up to fight Rávaṇa. Having approached him, Hanumána of incomparable prowess held his fist fast and forthwith struck him on the chest. By that blow of Hanumána's fist he got stunned and fell upon his knees in his car unconscious. Then after a short time regaining consciousness he got up and said to Hanumána: "Thou art a brave warrior whom I respect."

9—10. Hanumána said to him: "Fie upon me, that thou, O Rávaṇa, livest. Do thou now strike me with thy fist upon the chest. Thereafter killed by me thou shalt give up thy iife; there is no doubt in this."

11. "Very well." So saying Rávaṇa struck Hanumána on the chest with his fist. With that blow he got stunned for a while and with eyes rolling was somewhat distressed. Regaining consciousness the king of the monkeys got ready to kill Rávaṇa.

12—14. Then from fright Rávaṇa, the king of the Rákshasas, went elsewhere. Then Hanumána, Angada, Nala and Níla assembled together and saw in front of them four leaders of the Rákshasas, named, Angní Varna, Sarproma, Karagroma and Vrishchikaroma. They then killed these terrific Rákshasas one by one and having made a lionine roar went to Ráma.

15—17. Then the cruel ten-faced Rávaṇa angrily biting his lips, opening his eyes wide ran towards Ráma. From his car he assailed Ráma with arrows like thunderbolts and terrific in appearance like a cloud striking a mountain with its showers.

In the presence of Ráma he also attacked all the monkeys.

18. Then Ráma heedfully showered upon the ten-faced Rávaṇa arrows blazing like fire and resplendent like gold.

19. Seeing Rávaṇa riding a chariot and Ráma standing on the ground, Indra having called out Matali, his charioteer, said to him.

20. " Do thou forthwith go with my car to Ráma who is standing on the ground. Having speedily gone to the earth, do thou do my work, O sinless one.

21—22. Thus ordered Matali, the charioteer of the gods having bowed to Indra and yoked the car with green horses, came down from the heavens for the purpose of securing victory to Ráma. Sitting in a car which was invisible to others with folded hands, Matali said to Ráma " I have been sent by the king of the gods, O best of Raghus.

23—25. " This car of the king of the gods has been sent by him for thy victory, O lord. This highly decorated Indra bow, as well as this armour which cannot be broken through, this sword and this pair of quivers, have been sent by him, O great king. Having mounted this car, do thou, O Ráma, kill Rávaṇa, with me as thy charioteer, like the king of the gods killing Virtrá."

26—27. Thus addressed by Matali, Ráma circumambulated and bowed to the best of chariots, and mounted it gracing the worlds fortunate by his good fortune. Then there took place between Ráma of great soul and Rávaṇa of great wisdom a terrible fight which made the hair stand on end. Rághava, the knower of all weapons, struck the fire weapon of the Rákshasa king with the Indra weapon, the celestial weapon with the celestial weapon and the fire weapon with the fire weapon.

28—29. Then in great fury Rávaṇa discharged at Rághava a dire Rákshasa weapon. Discharged from the bow of Rávaṇa, its arrows becoming serpents full of poison and shining like gold fell on all sides of Ráma.

30. By those arrows having their mouths like serpents and vomitting forth fire all the quarters and the sub-quarters became filled.

31. Seeing serpents filling the space all round, Ráma applied the dire garuda weapon in battle.

32 The arrows discharged by Ráma then becoming garudas cut off those serpent arrows on all sides, they being the enemies of the serpents.

33. On his weapon being thus nullified by Ráma, the ten-faced Rávaṇa then rained down upon Ráma terrific showers of arrows.

34. Having again attacked Ráma of unblemished deeds with arrows he turned to Matali.

35. Having thrown into the middle of the car the golden flag of the chariot, Rávaṇa wild with anger killed the horses of Indra.

36. Seeing Hari as if in distress the Devas, gandharvas, charanas, the pitris and the great rishís became troubled.

NOTE.—The deva gandharvas are celestial choristors. The charanas are heavenly bards and the pitris are the departed forefathers.

37—38. The leaders of the monkeys and Vibhíshaṇa also became troubled. The ten-faced and the twenty-armed Rávaṇa, bow and arrow in hand, looked like a second Mainaka mountain.

39—40. Then Ráma having contracted his eyebrows and with eyes red with anger, got furious as if he was going to scorch the Rákshasa,

Taking up a bow of the shape of the bow of the king of the gods (rainbow), which was wonderful in shape and an arrow which was equal unto the fire at the end of a kalpa, he was seen near the enemy as if he was burning him with his looks.

41. To show his prowess, burning with splendour, he marched up to the enemy in the form of death in the sight of all creatures.

42 Having drawn his bow up, Ráma pierced Rávana with it and gladdening the hearts of the monkey army shone like death himself.

43. Seeing Ráma with his angry face and running towards his enemy, all the creatures became frightened and the earth was agitated.

44. Seeing Ráma in this highly terrible form dire omens appeared. Creatures were terrified and Rávana became much frightened.

45. The gods in their celestial cars, the Siddhas, the Gandharvas and the Kinnaras witnessed that fight which was like unto the dissolution of the creation. Then taking up the Indra weapon he cut off the head of Rávana.

46. Many heads of Rávana drenched with blood then fell down from the welkin like fruit from a palm tree (and joined themselves to his body).

47. Neither day nor night, neither the twilights, nor the quarters were visible, nor was the shape of Rávana seen in that battle.

48—49. Then Ráma became struck with wonder. One hundred and one resplendent heads of Rávana were cut off, but Rávana did not turn away from battle from loss of life.

50—53. Then the knower of all the weapons and the firm minded enhancer of Kausalyá's joy, Rághava armed with diverse weapons anxiously thought as follows :—

" All these weapons with which daityas possessed of terrific strength were killed, have become nullified in killing Rávana." Unto Ráma thus troubled with anxiety Vibhíshana, who was standing near, said : " This Rávana has obtained a boon from Brahmá. Even though his arms and heads were cut off, they shall soon re-appear," so said the lord of the creation who is uncreate.

53—54. In his navel is the water of life in the form of a circle, do thou dry it up by the fire weapon, then his death shall take place.

54—55. On hearing this speech of Vibhíshana, Ráma of agile prowess having taken up the fire weapon pierced his navel with it.

Then that powerful warrior cut off his heads even though they were many in number.

56—57. Then dauntlessly taking up a spear which was of a terrible shape, the ten-faced Rávana furiously hurled it in order to kill Vibhíshana. Ráma cut it off with arrows which were sharp and decked with gold.

58. Because of the cutting off of his fearful heads, a light issued forth and Rávana's face fell.

59—60. Rávana then appeared with only one chief head and two arms. Again in anger he rained showers of arrows and weapons upon Ráma. Ráma also rained down his arrows upon him. Then there was a fight between the two which was to behold and which made the hair stand on end.

61—3. Terrible Matali then reminded Ráma of the manner of Rávana's death and said : " Do thou, best of Raghus, discharge the Brahmá weapon for the destruction of this Rákshasa. The time of his death, which had been ordained, has come to-day. But, O Rághava, his head should not be cut off by thee. O lord, he is not to be killed through the head but through his chest."

Thus reminded by Matali, Ráma seized that weapon with the arrow blazing and panting like a serpent.

63—66. The wind was on its sides, on its head were the sun and fire, its body was made of space, and it was heavy as the Meru and Mandara mountains. Upon its knots were placed the guardian of the world of groat strength. It was resplendent and shining like the sun.

66—68. Having invoked that dire weapon which was terrible, destructive of the world and wonderful, Ráma of powerful strength applied to it the arrow and aimed it according to the ordinances of the Vedas. On that dire weapon being welded by Rághava, all beings got terrified and the earth became troubled.

69. Having angrily bent that bow he hurled the arrow at Ravaṇa very heedfully in order to pierce his breast.

70. Unassailable like a thunderbolt and discharged by a hand which was like lightning, that arrow of a mouth like the terrible king of death fell over Ravaṇa's breast.

71. That weapon which was the destroyer of life, penetrated the chest of Rávaṇa and forthwith tore up the heart of that great being.

72. Having taken off the life-breaths of Rávaṇa, it penetrated the earth. That arrow having killed Rávaṇa returned to Ráma's quiver.

73. From his hand fell down the great bow with the arrow. Bereft of life and whirled by the force of the weapon, the Rákshasa fell on the ground.

74. Seeing him fallen on the ground, all the remnant of the Rákshasa army deprived of their leader ran off on all sides from fear.

75. Then the monkeys, proud of victory, proclaimed the victory of Ráma and the death of Rávaṇa.

76. Proclaiming the victory of Ráma and the death of Rávaṇa there beat in the welkin the happy drums of the gods.

77—78. Then from all sides flowers rained down upon Rághava. The Munis, Siddhas, Charaṇas and the gods sang his praises. In the welkin danced celestial nymphs merrily.

78—79—80. Then from the body of Rávaṇa issued forth a light resplendent like the sun and entered the best of Raghus in the sight of all the gods and good people.

The gods said :—

"Oh, how fortunate is the high souled Rávaṇa. We gods partaking of the nature of goodness and being objects of the grace of Vishnu, are yet subject to fear, misery and the like and are immersed in the world.

81—82. "On the other hand, this cruel Rákshasa, who was the killer of Brahmaṇas, who was of the nature of darkness, lover of other people's wives, enemy of Vishnu, and killer of ascetics, entered Ráma in the sight of all beings."

83—85. As they were saying so, Nárada told the gods with a smile. "Hear, O gods, who are skilled in the knowledge of virtue (Dharma), Rávaṇa because of his enmity to Ráma, thought of him only day and night. On hearing of his achievements from his servants and that his death was to be brought about by Ráma, he saw from fear Rághava everywhere. In his dreams also he always saw Ráma. The anger of Rávaṇa rose superior even to knowledge imparted by a preceptor.

86 "In the end he was killed by Ráma and freed of all impurities and all fetters, he attained to the world of Vishnu.

87. "Even a great sinner, of an evil disposition, fond of other people's wealth and other people's wives, if he always and constantly remembers the chief of the Raghu race, with his internal nature purified and freed

from the hundred faults of his course of worldly existence, goes to the primeval vaikuntha of Ráma, which is worshipped by the chief of the gods.

88. "May the brave warrior Ráma who having killed the ten-faced Rávaṇa, the enemy of the three worlds, has placed the bow in his left hand on the ground, and is turning round with the other hand his arrow, whose eyes have red corners, whose body is covered with wounds caused by arrows, who is resplendent like a million suns, whose fortune is like that of the brave, whose limbs are properly set, and who is worshipped by the lord of the gods, protect me."

NOTE.—The idea inculcated at the conclusion of this chapter is an important one in Hindu philosophy, and it is that one becomes wnat he constantly meditates upon whether from love or fear.

Ravana, it is said, saw Rama everywhere. Everything appeared to him like Rama. Therefore at the dissolution of the body he entered Rama. The commentator adds, equal is the end of those who meditate upon God with love and fear. But for those who meditate with love, there is happiness in this world. The point should, however, not be pressed too far as the commentator and the author of the Adhyatma seem to have done.

The account of the battle which decided the fate of Lanka as given in the Valmiki is more detailed and more graphic than that in the Adhyatma. Furiously raged the battle between the two heroes, each straining every nerve to overcome the other, but both maintaining their ground for days together. Rama is now becoming anxious as to how ...at the enemy when the Rishi Agastya tells him to invoke the Sun whereby he shall become victorious. Rama accordingly sings the praises of the sun in a hymn called the Aditya Hridya. "The hymn as explained by the commentator is a hymn more in praise of the supreme self than of the Sun," For instance, I bow to Him who absorbs all and is, therefore, called Aditya, to him who is Savitri, because with the adjuncts of the internal organ he creates all, to Surya because he moves alone, to Khaga because he lives and moves in the ether of the heart, to Pushan because he nourishes all, to Gabhistiman because he is associated with all-pervading prosperity, to Him who is resplendent." Having then praised the Sun, Rama becomes ready for battle which again rages with redoubled vigour. The fight between Rama and Ravana is equal to the fame of Rama and Ravana. Rama then cut off the head of Ravana when another immediately rose in its place. He cut it off too when arose another. In this way a hundred heads were cut off and a hundred appeared in their place. The battle lasted incessantly day and night. Matali then tells Rama to apply the Brahmastra which Rama does according to the prescribed method, aims it at Ravana's chest and forthwith kills him. Thus fell the great enemy of the gods and the rishis, and the lord of Ayodhya was victorious. There is here no mention of any light issuing forth from Ravana's body and entering Rama, nor of Narada explaining to the astonished gods how Ravana even though he was the enemy of Rama attained to emancipation because of his even having him in mind.

CHAPTER XII.

(*Consolation of Vibhíshana.*)

1—2. Then seeing Vibhíshaṇa, Hanumána, Angada, Lakshmaṇa, the king of the monkeys and Jámbuvana, Ráma said to all of them with a joyful heart, I have killed Rávaṇa through the strength of your arms.

3. Your glory shall abide the sun and the moon, and people shall recite your deeds as the purifiers of the world.

4. Given to that recital which destroys the sins of the Káli age, they shall attain to the supreme abode.

5. In the meantime seeing Rávaṇa lying on the ground Maudodari and the other ladies of Rávaṇa's household fell down in front of him crying piteously.

6. Vibhíshaṇa also overcome with sorrow fell down in front of Rávaṇa and grieved over his loss greatly.

7. Ráma, however, told Lakshmaṇa to wake Vibhíshana up, saying "O giver of honors, let him at once perform the funerals of Rávaṇa, what is the use of delay?

8. "All the women with Mandodari at their head, are lying here weeping, let all these Rákshasa women, who are the beloved consorts of Rávaṇa, be told not to do so."

9. Thus directed by Ráma, Lakshmaṇa went up to Vibhíshaṇa who was lying sunk in grief near the dead body of Rávaṇa like one who was dead.

10. Lakshmaṇa said to him: "He for whom thou art grieving, O Vibhíshaṇa, in distress, who was he to thee?

11—13. "Who wast thou to him before creation, nor art thou his now, nor shalt thou be his hereafter. Just as particles of sand falling in the midst of water, are carried away for some distance by the force of the stream and unite and disunite, so do embodied creatures unite and disunite under the influence of time. Just as in a quantity of grain which is being fried some grains mix with others and then disunite, in the same way do creatures unite and disunite impelled by the Máyá of the lord.

"Thou, we and all these thou seest are all equally subject to the influence of time.

14. "Birth and death of every one shall take place at the time when they have been ordained for each by the Creator. The Lord creates and kills all through the great primeval elements; being himself uncreate.

15 "Though unattached he creates these beings which are not free like a child creating various figures of clay and calling them by various names. Embodied creatures are so because of their being connected with a body. The body is that which is really created from the body.

16. "Like seed created from seed, one body proceeds from another. The self is other than the body and is eternal. This distinction of the body and the self is also due to previous (beginningless) non-discrimination. In reality the body has no existence.

17. "Manifoldness, birth, death, increase and the fruit of action are all superimposed upon the self (átmá) and appear to be its attributes. In reality like the various forms of fuel appearing as fire when they are brought in contact with it, they are not so.

18. "In reality all those, *viz.*, birth, death and the like are not in the átmá but appear to be so because of false notion, *viz.*, superimposition of the attributes of the Buddhi (intellect) upon the self. Like an imaginary object constantly present to the mind assuming reality, the ever present notion of the identity of the self with the notself is the cause of the reality of the notself.

19. "To a person in deep sleep, the world appears not to exist. In the same way know the world not to exist for one who, though he lives in it, is yet free and above all sense of the I.

20—23. "Do thou, therefore, leave off this notion of self in the body, this idea of I and mine which is due to the action of Máyá and is an illusive notion. Do thou give thy heart to Ráma the good, the lord, the self, and the ruler of all, the self of all beyond all, and appearing as man under the influence of Máyá.

"Having gradually withdrawn thy mind from contact with the senses and their objects wich are outside it, and realizing the misery arising therefrom, do thou apply it to Ráma, the source of all bliss.

"Because of notion of I in the body, is one one's relation, father, mother, brother, friend and dear companion. When, however, through one's ownself one knows the self to be other than the body, then who is whose relation, brother, mother, father or friend?

24—25. "Wives, houses as well as sound and the other objects of the senses, riches, army, treasures, servants, kingdom, earth, sons and

the like are all creations of nescience, of momentary connection and liable to destruction.

26. "Do thou, therefore, arise and devote thy heart to Ráma who is cherished by devotion. Do thou protect thy kingdom and the like, reaping the fruit of thy present karma till its fruition.

27. "Not thinking of the past and the future, and living in the present, do thou enjoy life, according to the dictates of the good. In this way thou shalt not be affected by the faults of this world.

27—29. "Do thou perform the funerals of thy brother which Ráma orders thee to perform, according to the Shástras; do thou tell the women who are crying not to do so; let them forthwith go to Lanká.

29—30. "On hearing this truthful speech of Lakshmana, Vibhíshana relinquished his sorrow and delusion and came to Ráma. Having reflected in his mind that knower of duty said the following words full of virtue and profit for the purpose of following the dictates of Ráma.

31—32. "O lord, I do not wish to perform the funerals of one who was of a cruel disposition, addicted to lying, fond of others' wives and bereft of virtue and good conduct."

On hearing this speech of Vibhíshana, Ráma replied to him in affectionate tones—

33. "Enmities last up to death. Our object has been accomplished. Do thou perform his funerals, he is the same to me as he was to thee."

34—35. Having placed Ráma's command on his head, Vibhíshana immediately spoke comforting words to the highly intelligent queen Mandodari. Having comforted her that knower of duty and lover of dharma, Vibhíshana ordered his relations immediately to perform the funerals of Rávana.

36—37. Having made his funeral pyre according to the rules of the Shástras, relating to the dead, Vibhíshana, together with his relatives and ministers, did all that was required for Rávana who had performed his agnihotra, and set fire on it according to rites.

38—39. Having bathed on with wet clothes he made oblations of water mixed with seasmum seed and the kusha grass according to the rules.

Having given Rávana libations of water and bowed to him, he brought back the women, having repeatedly comforted them.

40—41. "Do you go to the town," so said Vibhíshana; upon this all the women entered the town. After all the Rákshasa women had gone, Vibhíshana came back to Ráma and sat near him reverently.

Ráma also, together with his army, Sugríva and Lakshmana, was happy at having killed his enemies like Indra having killed Vritra.

42—43 Then Matali having bowed and circumambulated Ráma, went with his permission to the heavens by the path of the welkin.

43—46. Then with a cheerful heart Ráma said to Lakshmana: "I have ere this already given the sovereignty of Lanká to Vibhíshana, do thou go there and instal him with the aid of mantras, according to rites in the presence of all the ministers"

Thus directed Lakshmana forthwith went to Lanká along with the monkeys, and there with water of the sea brought in golden jars, bathed the wise king of the Rákshasas in token of his installation.

47—49. Then together with his subjects who were carrying diverse kinds of presents, Vibhíshana came with Lakshmana, gift in hand, and humbly prostrated himself before Ráma of unblemished deeds.

Ráma also joyfully seeing Vibhíshaṇa installed on the throne, thought as if he and his brother had achieved their object.

50. Then embracing Sugríva, Ráma told him, "With thy aid, O brave warrior, O sinless one, I have subjugated the great Rávaṇa, as well as installed Vibhíshaṇa in Lanká."

51—52. Then unto Hanumána, who was standing near him, reverently Ráma said:—With the permission of Vibhíshaṇa, do thou go to the house of Rávaṇa. Do thou tell Jánakí all about the killing of Rávaṇa and the like. Do thou speedily communicate to me the reply she gives."

53. Thus ordered by Ráma, the wise son of the wind entered Lanká worshipped by the Rákshasas.

54. Having entered the house of Rávaṇa he saw Jánakí of blameless deeds at the foot of the Shinshapa tree emaciated and humbled.

55—56. Surrounded by the Rákshasa women she was thinking only of Ráma. Humbly bowing to her, with folded hands, reverently and devoutly the son of the wind stood before her. Seeing him standing silently Jánakí remembered his form.

57. Knowing him to be the messenger of Ráma, she became pleased, and her face brightened with joy.

Seeing her with a joyful countenance, the son of the wind commenced telling her all that Ráma had told him.

58. O queen, Ráma, together with Sugríva, Vibhíshaṇa, Lakshmaṇa and the monkeys for his allies, is well.

59. Having killed Rávaṇa, together with his army and ministers and installed Vibhíshaṇa on the throne, he enquires after thy welfare.

60—61. Hearing these pleasing words of her husband, Jánakí in accents faltering with joy said: "What shall I do for thee, in return. I do not see anything to give thee in the three worlds. I see no gems or ornaments equal to thy dear speech." Thus addressed by Vaidehi (Sítá), the monkey said:

62. "Greater than all collections of gems, greater than even the kingdom of the gods, is that I see Ráma victorious over his enemies and with an easy mind."

63. On hearing that speech of his, the daughter of the king of Mithíla said to the son of the wind: "My dear, all good qualities have found their resting place in thee alone.

64. "I shall see Ráma, let him forthwith order this." Very well, so saying and bowing unto her he went to see the best of Raghus.

65—66. All that Jánakí had said he communicated to Ráma. "That for which all this was undertaken and for which this success has been achieved, is that thou shouldst see the queen Sítá who is burning with grief.

67. Thus addressed by Hanumána, Ráma, the best of sages, desirous of renouncing illusive Sítá and of taking back the Sítá who was living in the fire, thought in his mind and said to Vibhíshaṇa.

68. "Go, O king, bring Sítá, the auspicious daughter of Janaka, to me, after she has bathed and dressed and decorated herself with all ornaments."

69. Hearing this, Vibhíshaṇa at once went with Hanumána to the place and having with the aid of elderly Rákshasa women bathed the daughter of the king of Mithíla, and decorated her with all ornaments and making her ride a palanquin of superior quality, protected by numerous mace bearers and eunuchs, wearing turbans, brought her to the camp.

71—73. All the monkeys came to see the daughter of Janaka. The mace bearers warded them off from all sides. Making much noise they came to the place where Ráma was. Seeing from a distance that lady riding the palanquin, the best of Raghus said to Vibhíshana. "Why are these mace bearers warding off the monkeys. Let the monkeys see the daughter of the king of Mithíla as they do their own mother.

74—76. "Let Jánakí come to me walking." Hearing these words of Ráma, dismounting from the palanquin she approached Ráma walking. Ráma also seeing that illusive Sítá who had been created for the accomplishment of a purpose, said to her many things which were unfit to be said.

76. "Not tolerating those words uttered by Ráma, Sítá said to Lakshmáṇa to light a fire forthwith for the purpose of restoring the confidence of Ráma and convincing the world."

77—79. Knowing the intention of Ráma to be the same, Lakshmaṇa collected a large quantity of firewood and lighted the fire near. He then came to Ráma and stood by him sillently.

79—81. Then Sítá, having with devotion circumambulated Ráma and in the sight of all the worlds as well as of the women of the gods and the Rákshasas, bowed to the gods and the Brahmaṇas and approaching the fire with folded hands said :—

81—82. "Just as my heart never deviates from Rághava, so let the witness of all the world, the god of fire, protect me on all sides." Having said and circumambulated the fire, Sítá the good fearlessly entered it.

83. Seeing her entering the fire, all the creatures, together with the Sidhas, became greatly distressed, and said amongst themselves.

"How could Ráma, who is wise, renounce Sítá his own Srí" (consort of Vishnu, the origin of Ráma's incarnation).

NOTE.—The Adhyatma according to its theory of the illusive Sita being abducted by Ravana makes the latter enter the fire, and the real Sita who had already entered it come out. This theory does not find a place in the Valmiki. There it is only one Sita who enters the fire and comes out unscathed.

The scene as described by that ancient poet is very pathetic.

By the command of Rama Sita is being brought in state by Vibhishana when the monkeys out of curiosity rush to see her. They are warded off by the attendants, but Rama angrily tells Vibhishana to let every one see Sita and orders her to walk up to him. As she comes up and stands near him reverently he tells her :—

"All that I have done in the shape of bridging the ocean and killing Ravana has been done to save my honor. I have saved my character as well as myself from dishonor. I have saved the honor of my family and avoided the calumny of the evil-minded. None of these things was done for thy sake. Thou art now free to go anywhere thou chosest, I have nothing to do with thee, who is there who shall take back a woman who has lived in anothers' house. How can I take thee back when thou wast carried in the arms of Ravana and looked upon with evil eye, consistently with the honor of my family ? My work has been accomplished to-day. Thou art not fit for my company, go where thou pleasest, and take any thou pleasest as thy husband."

Thus stung to the quick Sita replies full of just indignation, showing her characteristic strength of character and confidence in her own goodness.

"Why art thou, O brave man, making me hear these improper words, like an ordinary man speaking to an ordinary woman. I am, O great armed, not what thou takest me to be. Do thou have confidence in me. I swear by my own virtue. Seeing the actions of ordinary women thou suspectest me to be like others, do thou leave off all suspicions, if thou hast ever tested me. If I touched the body of another it was by force, not of my own will. That which was subject to my will was always thine, viz., my heart. If from having lived and grown up together, thou hast not yet known me, then I am lost for ever. When thou despatchedest Hanumana to Lanka to see me why didst thou not then renounce me. Then in the presence of this monkey I would have relinquished my life-breath and thou wouldst have been saved all this trouble of a fight, nor

wouldst thou have fruitlessly troubled thy friends. O tiger amongst men, by giving vent to thy anger like a narrow minded man thou hast acted like a woman. Neither my being born and bred in Janaka's family, nor my own good conduct has been taken into account by thee, O thou wise man, the knower of others' characters. Thou hast not taken into account the fact of my marriage in early life, thou hast turned thy back at all my good character and devotion to thee. So saying she tells Lakshmana to light the fire and boldly protesting her innocence and relying upon her goodness and purity, fearlessly enters it."

CHAPTER XIII.

(*Sítá's ordeal.*)

1—2. Then the thousand-eyed Indra, Yama, Varuṇa, the greatly powerful Kubera, the Wielder of the Pinaka bow and the rider of the bull (Mahádeva), Brahmá who was great amongst the knower of Brahmaṇa (Brahmá) as well as the Munis, Sidhas, Charanas, Pitris, Rishis, Sadhyas, Gandharvas, Apsaras, the serpents, all these and others came in their great chariots, to the place where Rághava was and with folded hands said to Ráma the Supreme self.

3—5. "Thou art the maker of all the worlds, the witness, having self knowledge for thyself. Thou art the eighth amongst the Vasus, amongst the Rudras thou art Shaukara.

"Thou art the primeval creator of the worlds, thou art Brahmá, the four faced. The Aswins are thy nose, the sun and the moon thy eyes.

6. "Thou art the beginning and the end of the worlds, thou art one, eternal, ever present, ever pure, ever awake, ever free, without attributes and without a second.

7. "To those whose eyes are covered by thy Máyá, thou appearest under a human form. To those who recite thy name, thou appearst always as of the nature of chit (intelligence).

8. "Rávaṇa had usurped our place together with our splendour. To day thou hast killed that vile being and we have regained our positions."

9. As the gods were saying so, Brahmá who is verily the grandsire of the world, reverently bowing to Ráma, who was treading the path of truth, said as follows :—

10. Brahmá said : "I bow to thee who art Vishnu, the cause of the sustenence of the world, who art realised in the hearts by those who are devoted to self-knowledge, who art beyond the pair of opposites of what is to be attained and what avoided, who art above all, who art self-existence, who abidest in all hearts and who art of the nature of intelligence.

11. "I bow to that Ráma through control of ascetics of cleansed souls who is cognized prána and apána (ingoing and outgoing) breaths in the heart by firm intellects with doubts cut asunder. I bow to that Ráma who wears a crown studded with gems and is of the splendour of the sun.

12, "I bow to that Ráma who transcends Máyá, who is Mádhava, the lord of Lakshmí, who is the first creator of the world, who is beyond measure, who is the destroyer of illusion, who is saluted by the Munis, who is meditated upon by yogis, who ordains all yoga, who is ever full, who affords delight to universal relinquishment and destruction of delusion over all the world, and who is dear to all.

13. "I bow to Ráma who is beyond the notion of existence and non-existence, whose lotus feet are worshipped by those gods with Shiva at their head, who have relinquished all objects of sense, who is eternal, pure, awake, limitless, whose name is Om, who is beyond all, who is the fire which destroys all the asuras.

14. " Thou art my lord, thou the doer of all that I solicited, thou art measureless, thou art Mádhava (the lord of Lakshmí), the supporter of all, thou art approachable through devotion, thou art he whose form is an object of meditation, who destroyest the world, who livest in the heart of those who have purified the same through yoga.

15. " I bow to thee, O Ráma, who art the beginning, the end of all, who art beyond the expanse of the worlds, who art the lord of all the worlds Thou art not cognized through worldly knowledge, thou art worshipped through devotion, faith and love, I bow to Thee, who art handsome of appearance and of the colour of the blue lotus.

16. " O Mádhava, who is capable of knowing thee, who art beyond measure, who transcendst all knowlege acquired through organs of sense and the like, and who art worshipped by the Munis. Living in Vrindában, thou art worshipped by hosts of gods, thou art worshipped by Shiva and other gods, and art the root of all bliss.

17. " I bow to Ráma, the lord of Mathurá, who is declared by diverse shástras, and the kadamba tree of the Vedas, who is ever bliss itself, who is knowledge absolute and beginningless, who has taken a human form for my devotion, who is of the colour of lapis lazuli.

18. " That mortal who on earth reads this hymn which is eternal, which treats of the nature of Brahmaṇa having meditated upon Ráma who is of a dark hue, and who gives all desired objects, is freed from the net of all impurities."

19—20. On hearing this hymn of praise of the preceptor of the world, the god of fire carrying in her arms the daughter of the king of Videhas who was shining with pure lustre, wearing red garments and adorned with celestial ornaments appeared and as witness of the world said to the best of Raghus who destroys the troubles of his devotees. " Do thou take back Jánakí who had formerly been made over by thee to me in the forest.

21. " This illusive Sítá was made by thee, O Hari, for the purpose of the destruction of the ten-faced Rávaṇa. Now Rávaṇa has been killed, together with his sons and relations, and thereby the load of the earth has been lightened, O lord. The purpose for which that reflection of Sítá was created has been fulfilled, and she has now disappeared."

22—23. Then in great joy taking Jánakí, Ráma having honored the fire in return, placed her, who is always beyond decay, who is Srí, the mother of the world, in his lap, Ráma seemed together with Jánakí blazing with splendour. The lord of the gods (Indra) having devotionally approached Ráma, began to hymn him as follows, in accents faltering with devotion.

Said Indra :—

24 " I bow to Ráma who is of the hue of the lotus, whose name is synonymous with the destruction of worldly life, whose blissful form is ever meditated upon by Bhawání (Párvatí) in her heart, who is the cause of the cessation of the world, and who is approached by gods with Bhava (Shiva) at their head.

25. " I bow to Ráma who is the one cause of the destruction of the sorrow of the hosts of the gods, who has taken a human form, who is without form, and is deserving of worship, who is the supreme lord, who is of the nature of supreme bliss, who is the lord Hari, who lightens the load of worldly troubles.

26. "I bow to that Ráma who gives all desired objects to those who seek his protection who is approached by devotees, whose name is synonymous with the destruction of the sorrow of his worshippers, who is meditated upon as sat (existence) by the best of yogis, devoted to austerities, who is the friend of the lord of the monkeys, and who is the sun.

27. "I approach him who is ever far away from those who are devoted to sensual objects, who is ever near to those who are engaged in contemplation, who is the root of bliss and intelligence, who is the lord of the Raghus, and who is a source of happiness to the daughter of the king of the Videhas.

28. "Attached to attributes due to thy own great yagic energy (the attributes of goodness and the like) thou, O lord, appearest as having taken a human form through sport.

"Those whose ears are filled with hearing of thy achievements the giver of all happiness are always happy in this world.

29. "Intoxicated with the wine of the sense of I in the sovereignty of the gods, I whose conciet was equal to the conciet of earthly rulers did not know thee. Now by the grace of thy lotus feet my conciet of I in the sovereignty of three words has been destroyed.

30. "I bow to that lord of the Raghus who is looking resplendent with waving necklaces and bracelets, who is the fire which consumes those of the Asuras, who had become a burden upon the earth, whose face is like the autumnal moon, whose eyes are like the full blown lotus, and whose nature cannot be fathomed.

31. "I bow to that Rámachandra, the lord of the Raghus, who is of the color of lapis lazuli and the blue cloud who has given peace to the world by the destruction of Rákshasa like Virádha and the rest, who is decked with a crown and the like, who is cherished like a great gem by the enemy of the triple city (Shiva).

32. "I bow to Rámachandra who is seated on a seat resplendent like a million full moons, who has Sítá shining like gold and of the color of flashing lightning in his lap, who has overcome sorrow and lassitude."

33. Then the lord Shiva together with Bhawáni from his seat in the car in the heavens said to Ráma, the lotus eyed.

34. "I shall come to see thee installed on the throne of Ayodhyá. Now do thou see the father of this thy body, O Rághava.

35. Then Ráma saw Dasratha seated in a car in front of him. Seeing him, together with his brother Ráma bowed to him joyfully in devotion.

36. Embracing him and smelling him on the forehead Dasratha said:—"My child, I have been realised by thee from this ocean of sorrow of worldly life."

37. So saying and again embracing Ráma, he went away worshipped by the latter, Ráma also seeing the lord of gods standing before him with folded hands said.

38. "Do thou, O thousand eyed Indra, by my command, bring back to life by showering nectar upon those of the monkeys who have fallen in battle for my sake."

39. "Very well," so saying Indra brought back to life all the monkeys who were killed in battle. They arose as if from sleep, powerful as before and came to Ráma.

40. The Rákshasa did not rise, even by the showering of the nectar. Then Vibhíshana prostrating himself low before Ráma said:—

41—42. "O lord, do thou be gracious unto me. If thou art pleased

with me, do thou this day have auspicious bath together with Sítá. Deck thyself with thy brother to-morrow, we shall go away from here. Hearing this speech of Vibhíshana, the best of the Raghus said :—

43. "Of delicate form devoted to me, Bharata is waiting for me. Wearing matted locks and barks he is meditating upon Brahmá with name, the sacred mantra Om.

44. "How can there be any bath or wearing of ornaments and the like for me without him. Therefore do thou specially honor others with Sugríva and the rest.

45—46. "With the lords of the monkeys worshipped, I am worshipped, there is no doubt in this. Thus directed by Rághava, the lord of the Rákshasa rained down upon the monkeys, according to the desire of each, gems and clothes. Then seeing those leaders of the army honored with gems, Ráma bidding adieu according to form despatched those leaders of the monkeys away.

46—51. Then in the Pushpaka car which was resplendent like the sun, and brought by Vibhíshana, Ráma took his seat with the auspicious daughter of the Videha king who was looking down modestly in his lap. His highly powerful brother, Lakshmaṇa, carrying the bow was on his side. As he was sitting in the Pushpaka car, Ráma said to all the monkeys, to

Sugríva, the lord of the monkeys, Angada and Vibhíshaṇa, "You have with the aid of the monkeys done all the work of your friend.

"With my leave do you now go where you please. Do thou, O Sugríva, speedily go to Kishkindhá together with all thy army

52. "Do thou, O Vibhíshaṇa, live in thy kingdom of Lanká. Not even gods with Indra at their head are capable of troubling thee.

53—54. "I am desirous of going to Ayodhyá, the capital of my father. Thus addressed by Ráma all those powerful monkeys together with the Rákshasa, Vibhíshaṇa said with folded hands "We wish to go to Ayodhyá along with thee, O best of Raghus.

55. "Having seen thee installed and bowed to Kausalyá, we shall look after our kingdom, do thou give us permission."

56. "Very well," said Ráma, "do you Sugríva together with the monkeys and Vibhíshaṇa and Hanumáua forthwith ride the Pushpaka car.

57. Then Sugríva together with his army and Vibhíshaṇa together with his ministers speedily mounted the celestial Phuspaka.

58. After they had all ridden, that supreme riding chariot of Kuvera rose up in the welkin by the command of Rághava.

59. In that car Ráma shone like the four-faced Brahmá in his car carried by Hansas.

60. Then that car of Kuvera which was obtained by austerities which was resplendent like the sun, obtained enhanced splendour by Ráma with Sítá and his brother on his side sitting in it.

NOTE.—In the Valmiki Ramayana the gods remind Rama of his true nature, and Brahma says "Thou art the god Narayana, the auspicious weilder of the discus, the lord, the conqueror of time itself, the imperishable Brahma, truth inside and outside all, the supreme Dharma of the worlds, the self of all, the refuge of all pervading all having thy hands, feet, and heads everywhere. Then the god of fire appears carrying Sita on his arms and makes her over to Rama. There is no mention of the illusive Sita being retained by the fire and the real Sita returned. Then Raja Dasratha, the father of Rama appears on the scene and tells him "Rama, seeing thee to-day successful in battle and well, I have become gratified, I have been saved by thee as was Kohala by his son, Ashtavakra. Addressing Sita, he says, thou shouldst not show anger to Rama as he did it for purifying thee. Thou hast done what no other woman could do. Thy glory itself will be everlasting."

CHAPTER XIV.

(Ráma's return.)

1. Then looking round, Ráma of the Raghu race said to the daughter of the king of Mithila (Sítá) having a face like the moon.

2. "Look at this Lanká standing on the Trikuta hill resplendent with glory. Look also at this battle field with flesh and blood for its mire.

3. "Here took place great destruction of Asuras and monkeys. Here lies Rávaṇa, the king of the Rákshasas, killed by me.

4. "Kumbhakarana, Indrajít and the other leaders were felled down here. This is the bridge laid by me across the ocean.

5. "Here is the sacred place of the high souled Sagar (Sea), known as the Setubandha, worshipped throughout all the worlds.

6. "This is highly sacred and purifies one by a mere sight thereof. Here I installed the god Mahádeva known as Rámeshwara.

7. "Here Vibhíshaṇa, together with his counsellers, sought my refuge. Here is Kishkindhá, the town of Sugríva, with its many groves."

8. There by the command of Ráma in order to please Sítá, Sugríva brought Tárá and the other monkey ladies.

9. Seeing the car rising up with them forthwith Ráma said : "See, here is Rishimukya where Bálí was killed.

10. "This is Panchavatí, where I killed the Rákshasas. See the áshramas of Agastya and Sutikshaṇa, O good lady.

11. "These are the ascetics whom thou seest, O thou of handsome features. This, O queen, is the great hill Chitrakuta.

12. "Here the son of Kaikeyai came to propitiate me. See the áshrama of Bháradwaja which is on the banks of the Jumna.

13. "This is the Bhágirthí (Ganges) which purifies the world. This is the river Sarayu having rows of sacrificial stakes on its banks.

14. "Here is that Ayodhyá, which thou seest, do thou, O lady, bow to it." Thus the lord Hari came to the áshrama of Bháradwája.

15. On the completion of the fourteenth year, on the fifth day, the lord Raghunanda, with his brother, seeing Bháradwája saluted him.

16. As he was sitting, the best of Raghus humbly asked him : "Dost thou ever get news of Bharata and his brother being well.

17. "Is Ayodhyá rich in crops, and are my mothers alive ? Hearing this speech of Ráma, Bháradwája said with a joyful heart.

18—20. "All are well. Bharat of great soul, however, subsisting on fruits and roots and wearing matted locks and barks, having entrusted all kingly power to thy sandals, is waiting for thee. Whatever, O Raghunandana, was done by thee in the Dandaka forest, together with the destruction of the Rákshasas and the abduction of Sítá, became known to me through my austerities and thy grace.

21. "Thou art verily the Supreme Brahmaṇa, without beginning, middle or end. The creator of all entities, having first created the waters, thou layest there.

22. "O thou having the universe for thy own self, thou art Náráyaṇa, the inner most self of all men. From the lotus in thy navel sprang forth Brahmá, the creator of the universe.

23. "Therefore thou art the lord of all the worlds and worshipped by all. Thou art Vishnu, Jánakí is Lakshmí, and this Lakshmaṇa is Sesa.

24. "In thy own self, by thy own self, through thy own Máyá, dost thou create this and yet like the ákása (space) thou art unattached to it, and through thy own energy known as chit (intelligence absolute) thou art the witness of all.

25. " Inside and outside of all creatures art thou, O Raghunandana. Though full thou appearest to be divided to those whose visions are deluded by nescience.

26. " Thou art the world, thou art the support of the world, thou its nourisher, O lord of the world, thou art the enjoyer and the object of enjoyment in all beings.

27. " Whatever is seen, heard or remembered, O thou best of Raghus, thou art all that; outside thee nothing exists.

28. " Impelled by thy energy; Máyá creates the worlds with the aid of the attributes of egoism and the like. Therefore creation is figuratively attributed to thee.

29. " Just as iron and the like, though non-intelligent, move on account of proximity to the loadstone, even so does Máyá though unintelligent create this within thy sight.

30. " For the purpose of protecting the world, there are two bodies of thine. The Viráta is thy gross body and the Hiraṇyagarbha thy subtle one.

31 " From the Viráta body are produced these thousands of incarnations. On the termination of their work, they re-enter the Viráta, O thou best of the Raghu race.

32. " Those who sing or speak of the achievements of thy incarnations, with concentrated minds, even theirs is emancipation. O thou best of Raghus.

33. " O Rághava, solicited by Brahmá, in days of yore, for lightening the burden of the earth, and pleased with his austerities, thou wast born in the family of the Raghus.

34—35. " O Ráma, thou hast done all the work of the gods which was difficult of performance. Living in a human body for many thousands of years and doing various works difficult of accomplishment, and capable of destroying all sins, for the good of the two worlds thou shalt fill the world with thy glory.

36. " O Lord of the world, I beseech thee to sanctify my home, by living here and taking thy meal together with thy followers to-day, thou shalt go to thy city to morrow."

37. " Very well." So saying Ráma stopped in that best of áshramas along with his army, as well as Sítá and Lakshmaṇa worshipped by the rishí.

38. Then thinking for a moment, Ráma told the son of the wind, " Do thou, O Hanumána, forthwith go to Ayodhyá.

39—43. " Find out if all the people in the palace of the king are well. Having gone to Sringavera, do thou tell my friend Guha of my having come back together with Jánakí and Lakshmaṇa.

Having then gone to Nandigráma, do thou tell Bharata of my brother's and Sítá s welfare.

" Do thou tell my brother of the abduction of Sítá, the killing of Rávaṇa, and the like, and all that took place there.

" Tell him, having killed all his enemies, Ráma is coming successful together with his wife, his brother and his army of bears and monkeys.

" Having said so and knowing all about Bharata's actions, do thou speedily come back to me."

44—45. " As you order," so saying assuming a human form, the son of the wind went to Nandigráma with the speed of the wind, like the bird garuda going in quest of a serpent.

46. Having reached Sringavera and come to Guha with a joyful heart, the son of the wind told him in a sweet voice :—

47. " Ráma, the son of Dasratha, of auspicious fortune, and thy friend, has together with Sítá and Lakshmaṇa told thee of his welfare.

48. " With the permission of the Muni, Bháradwája, Rághava will come to thee to-day and thou shalt see the god, the best of the Raghus."

49. Having said so to Guha whose hair stood on end with joy, the son of the wind, of great splendour and agility, went up with the speed of the wind.

50. He saw the Ráma tírtha, as well as the great river Sarayu. Having passed it, he went to Nandigráma joyfully.

51. At a kos from Ayodhyá, he saw Bharata wearing black deer skin and living in an áshrama humbled and emaciated.

52. His body was covered with dust and dirt ; he was wearing matted locks and barks, living upon fruits and roots and devoted to meditation upon Ráma.

53. Placing those sandals of Ráma foremost, he was ruling the earth, with the aid of ministers and the principal citizens who were also wearing yellow clothes.

54. He was an embodiment of fasts, dharma himself in a human form.

Unto him Hanumána, the son of the wind, with folded hands, said :—

55. " That Ráma for whom thou art grieving as living in the Dandaka forest in the guise of an ascetic, that Ráma Kakustha has told thee of his welfare.

56. " I shall, O king, tell thee what is agreeable to thee. Even this moment thou shalt be in the company of thy brother, Ráma, do thou give up all grief.

57. " Having killed Rávaṇa in battle and got Sítá back, Ráma is coming successful together with his wife Sítá and Lakshmaṇa."

58. Thus addressed Bharata, the dear son of Kaikeyi, and possessed of great fame, fell on the ground overjoyed, as if unconscious.

59. Having forthwith embraced Maruti (Hanumána), the giver of such good news, he wetted the monkey with tears of joy and said.

60—61. " Whether thou art a god or man, thou hast come here out of mercy to me. For this thy good news and this cheering message I give thee a hundred thousand cows and a hundred good villages and sixteen young damsels adorned with all ornaments."

62—64. Having said so, Bharata again said to the son of the wind :— " After his having gone to the great forest so many years ago, I hear such agreeable accounts of my Lord.

" The common saying that to one who lives, happiness comes even after a hundred years is true.

" How did the monkeys and Rághava meet together ?

65—66. " Do thou tell me the truth, may good betide thee. I shall believe in what thou sayest."

Thus addressed, Hanumána told Bharata of great soul the whole of Ráma's achievements in detail.

66—70. On hearing this joyful account from the son of the wind, Bharata, with a joyful heart, ordered Satrughana who was also full of joy, as follows :—" Let all the gods in the city be worshipped by the wise with diverse kinds of offerings.

Let Sutas (bards), vaitalikas (ministrels), panergyrists and utterers of praises as well as dancing girls, collect in thousands. Let the queens,

ministers, army, elephants, horses and foot soldiers, Brahmaṇas, citizens and the chiefs that have assembled, go forth to see to-day Rághava of face like the full moon."

71—74. On receiving these commands of Bharata and directed by Satrughana, people decorated the town with pearls and purest gems hung in arches and flags of diverse descriptions. The houses were also decorated with various kinds of ornaments by skillful persons.

Collected in large crowds they all went out desirous of seeing Ráma. A hundred thousand horses, myriads of elephants, ten thousand cars decked with golden ropes, carrying presents of diverse kinds fit for offering to the gods went out to see Ráma.

75—78. Then followed the queens in their litters; placing the sandals of Ráma on his head, with folded hands, Bharata walked in the company of Satrughana.

Then was seen from a distance the Pushpaka car which was like the moon.

It shone like the sun and was designed by Brahmá himself.

Then they saw Ráma and Lakshmaṇa, the two brave brothers, together with Sítá, Sugríva, the best of monkeys, and Vibhíshṇa with his ministers. Thereupon the son of the wind said : " Here they are seeing the sight."

79. Then uttered with joy, the exclamation went up to heaven of women, children and old men. " This is Ráma."

80. Having alighted from their cars, elephants and horses, those men saw from the earth Ráma and others in heaven shining like the moon.

81—83. With folded hands Bharata overjoyed went towards the car. Then having gone up Bharata bowed joyfully to Rághava as he was sitting in his car like the sun on the Meru mountain.

Then by the command of Ráma the car descended the earth and Bharata as well as his brother was made to ride upon it.

Having approached Ráma, Bharata again bowed to him.

84—85. Lifting up his brother, whom he had seen after a long time, Ráma placed Bharata in his lap and joyfully embraced him.

Then having gone to Lákshmaṇa and Vaidehi, Bharata bowed having in accents faltering with joy told his name.

86—87. He then embraced Sugríva, Jámbuvana, the heir-apparent Angada, Mainda, Dvivida, Níla and Rishabha, as well as Susena, Nala, Gawaksha, Gandha Madana, Sarabha and Panasa.

88. Those monkeys having assumed human forms respectfully enquired from Bharata of his welfare in accents of joy.

89—91. Then embracing Sugríva, Bharata said : " Through thy assistance Ráma has come out a victorious and Rávaṇa killed. Thou art the fifth brother amongst us four."

Then Satrughana having bowed to Ráma and Lakshmaṇa, bowed to the feet of Sítá respectfully.

91—92. Having then approached his mother who had become dark of color and emaciated through grief, Ráma touched her feet affectionately, gladdening the heart of the mother. He then bowed to Kaikeyai and Sumitrá.

93 - 97. Then Bharata having placed the two worshipped sandals of Ráma devotionally upon his feet said.

" This kingdom which was held in trust by me for thee, do I give thee back. To-day my incarnation in this body has borne fruit, my object in life accomplished when I see thee returned to Ayodhyá, O lord.

The store house, army and the treasury have been made by me ten-fold through thy grace. Do thou now, O lord of the world, rule thy city.

Seeing Bharata as he was saying so, all the leaders of the monkeys shed teers of joy and praised him.

97—99. Then Ráma carrying Bharata in his arms joyfully went in that car to his áshrama (hermitage).

Having descended the earth he told the Pushpaka, do thou go back to Kuvera, I gave thee permission to return to the lord of wealth.

100. Having bowed to the lotus-feet of Vashishtha like Indra bowing unto the preceptor of the gods (Vrishaspati), having given a highly honored seat to his preceptor, he sat near him.

NOTE.—The only points noticeable in the account of the return journey as given in the Adhyatma and as given in the Valmiki are that whilst in the Sundarakanda of the Valmiki, there is no mention of the installation of Mahadeva at the Rameshwara bridge, here there is some allusion to it. Rama says: "Here the god Mahadeva did me favor in former days. This is seen the sacred place of pilgrimage of Sagara of great soul known as Setubandha worshipped throughout the worlds. This is highly sacred and destroyer of great sins. (Yudhakanda, chapter 123, verses 20 and 21). This is probably an interpolation made after the story of the diefication of Rama had taken place in India.

Arriving at the ashrama of Bharadwaja, Rama despatches Hanumana to see how Bharata was disposed towards him. Hanumana was to watch his appearance, manner of talk, Rama adding: "If Bharata is desirous of ruling the kingdom, let him rule it." Bharata's joy on hearing of the arrival of Rama knows no bounds. He gives him an enthusiastic welcome and tells him that the kingdom he held in trust for him was at his disposal having been increased in his absence in wealth and men. Instances of brotherly devotion like this are not to be found in the history of the world.

CHAPTER XV.

(*Ráma's Installation.*)

1. Then Bharata, the son of Kaikeyai, having with devotion placed both his hands upon his head, said to his elder brother (Ráma).

2. "My mother has been honored by thee, when thou gavest the kingdom to me. I give it back to thee, just as thou gavest it to me."

3. Saying so and prostrating himself with reverence low before Ráma along with Kaikeyai and the preceptor he begged of Ráma to accept the sovereignty.

4. "Very well," so saying the Lord took the kingdom from Bharata acting like a human being under the shelter of Máyá and its off-shoots.

5—6. Unto him who is the lord of the world, who is bliss and knowledge itself, and who abides in the sovereignty of his own self, who is bliss which knows of no increase or decrease, who is the supreme self himself what is human sovereignty?

6—7. By the mere contraction of whose eyebrows, the three worlds are destroyed in a moment, by whose grace arises and disappears prosperity, who creates the great creation as if in sport, what is this for the lord of Ráma (Lakshmí).

8. And yet in order to fulfil the desires of those who are devoted to him, he does all this in sport through human incarnation in which he appears.

9. Then by the order of Satrughana, there were brought skillful hair cutters and other things necessary for the ablution of Ráma.

10. Bharata first took his bath, then Lakshmaṇa of great soul, then Sugríva, the king of the monkeys, then Vibhíshaṇa, the king of the Rákshasas.

11. Then with his matted locks trimmed, bathed and perfumed with diverse unguents and wearing garlands of flowers and splendid robes, Ráma appeared resplendent in glory.

12. Bharata of great intelligence had the bathing and other things of Ráma and Lakshmaṇa done, and the ladies of the palace did the same for Sítá.

13—14. With costly dresses and jewels they decorated Sítá of slender waist. Then Kausalyá, who was devoted to her son, caused to be performed the decorations of all the monkey ladies.

15. Then Sumantra, the wise minister, brought a car resplendent like the sun, and appeared before Ráma. The follower of true dharma then mounted it.

16—17. Sugríva, the heir-apparent (Angada), Hanumána, Vibhíshaṇa, having all bathed and wearing heavenly robes and heavenly jewels went before and after Ráma, riding in cars, horses and elephants. The wives of Sugríva and Sítá also went to the great city in conveyances.

18. Like the king of the gods riding in his car with green horses going to his town, did Ráma go riding in a car to his great city.

19—20. Bharata of great splendour carrying a staff made of gems drove the chariot, Satrughana held the white umbrella, and Lakshmaṇa waved the fan.

Sugríva, the conqueror of foes, waved one chamara (yak lail fan) the other chamara, which was like the moon, was held by the chief of the Rákshasas.

21. Sweet sounds of hymns of praise sung by the gods hosts of Sidhas, and Rishis of celestial wisdom, in honor of Ráma, were heard.

22—23. Taking human forms, monkeys went riding on elephants, amidst the sounds of drums, conches, *mridangas* and kettle-drums. Thus did the best of Raghus go to that town which was decorated in his honor. Then the men of the town saw Ráma coming up.

24. Seeing Ráma of a dark hue, like the newly grown durva grass, wearing a costly crown, jewels and ornaments, on his person, his eyes red like the lotus, the people of the town who were of happy fortune became greatly delighted.

25 They beheld Raghunandana with his yellow garment tied in the middle with a thread studded with variegated gems, with his stout arms and broad chest resplendent with necklets of pearls of inestimable value.

26. He was served by Sugríva and other monkeys of contented dispositions, and was resplendent like the sun. His body was besmeared with musk and sandal wood paste, and he was wearing up to his navel a garland of the flowers of the celestial tree.

27. On hearing of the arrival of Ráma, decorated damsels whose faces had become agitated with delight having joyfully relinquished all household duties mounted up the roofs of their houses to have a sight of him.

28. Seeing Hari, whose form gave delight to all, women whose faces were graced with smiles strew flowers upon him. In their hearts they embraced him who by a sight of his person was the elixir of life to those who saw him and whose appearance was that of bliss itself.

29. Ráma also eyeing his subjects graciously and smilingly like another lord of creation, gradually went to his ancestral house, which was decorated for him like Hari going to the residence of Indra.

30. Having gone inside his house, Ráma joyfully bowed to the feet of his mother. Then that pride of the Raghu race gradually bowed to the other women of the king in a spirit of reverence.

31—32. Then Ráma of unfailing prowess told Bharata: "Let my house which is full of every good thing, be given to my friend Sugríva, the king of the monkeys. Do thou arrange for giving palaces to all others of my companions for comfortable residence.

33—34. Thus ordered by Ráma, Bharata did as he was directed. Then the brother of Rághava said to Sugríva :—

" Do thou forthwith send fleet messengers for bringing the auspicious waters of the four seas."

35. Sugríva sent Jámbuvana, the son of the wind, Angada and Susena. Going with the speed of the wind they brought water filled in golden jars.

36—37. The water of the sacred places thus brought was made over by Satrughana together with his ministers to Vashishtha for the purpose of the ablution of Ráma.

37—38. Then having purified himself the venerable Vashishtha, with the aid of Brahmaṇas, made Ráma, together with Sítá, sit on a golden seat.

38—41. Then Vashishtha, Vámdeva, Jabali Gautama and Válmiki all caused Ráma to bathe in water mixed with the ends of kusa grass, tulsi leaves and pleasing scents. Joyfully did they bathe the best of Raghus like Vasus giving ablution to Indra.

With Ritwijs, holy Brahmaṇas, decorated damsels, ministers, the gods in the heavens, and the bearers of the worlds singing his praises, they bathed him in water mixed with all medicinal herbs.

42. Satrughana held over his head the beautiful white umbrella, Sugríva and the king of the Rákshasas the two white chamaras.

43—44. The god of wind by the command of Indra gave a golden necklet. Indra himself out of devotion gave a garland studded with all kinds of gems and made of gold and jewels.

45—50. Celestial gandharvas sang, celestial nymphs danced, celestial drums beat, and flowers rained from the sky.

Then seeing Ráma of the dark colour of newly grown durva grass, with eyes like the leaf of the lotus, with a splendour like that of a million suns, adorned with a crown, with a grace like that of a million gods of love, wearing a yellow robe, adorned with celestial ornaments, and besmeared with celestial unguents, with a glory resembling a million suns, with two arms, with Sítá resplendent like gold adorned with all ornaments, with hands like the red lotus and sitting on the left side eyeing Ráma, the god Shankara together with Párvátí and the other deities devotionally began to sing his praises as follows :—

51. Srí Mahádeva said :—I bow to Ráma of delicate feartures, of the hue of the blue lotus, wearing a crown, bracelets and necklets; and of great splendour seated on a throne together with Shaktí.

52. Devoid of beginning, middle or end, thou art one, thou createst, preservest and destroyest all these worlds by thy own Máyá. Thou art unattached, because thou art always happy in thy own self and free from defect.

53. Associated with attributes, thou actest in sport for the purpose of doing good to thy own devotees, through various incarnations of gods and men. In truth thou art ever cognized by the wise.

54 Having created the whole of the universe through thy own energy, thou supportest it in the nether regions by becoming the lord of serpents. Above thou art the sun, the wind, the moon, the herbs, the cloud and as well as diverse kinds of worlds.

55. In the form of the internal fire in the stomach thou digestest all that is eaten by embodied creatures With the five life breaths acting as thy agents, thou bearest all the worlds through these.

56. O lord, whatever heat there is in the sun, moon, the fire, as well as all the intelligence that there is in all bodies, their fortitude, courage, and longevity, are all due to thy energy.

57. To serve different purposes thou appearest to be differentiated in various forms of Brahmá, Vishnu and Shiva, as well as time, action, the sun and moon. Thou art in reality one Brahmá, without any differentiation.

58. Thou alone art known in Srutis and the Puránas as appearing in the form of the fish and the like. In the same way all this differentiation of sat and asat (existence and non-extence) art thou. None that appears is without thee.

59. All that has been created in this limitless world, all that is, all that is to be, in the form of moveable or immoveable creatures, cannot exist without thee. Therefore thou art the supremest of the supreme.

60. All men do not know thy real nature as supreme self, on account of thy own Máyá. Those whose minds have become purified through service of thy devotees, to them appearest thy real nature as the supreme self, as the one lord of all.

61. Brahmá and the rest do not know thy real nature, as in intelligence itself, being attached to external things. Therefore one not possessed of the highest knowledge worshipping thee in this thy embodied form, through devotion attains to emancipation freed from all sorrow.

62. Day and night repeating thy name, I live happy in Káshi along with Bhawáni (Párvatí). To one who is about to die I give the name of Ráma as the means of emancipation.

63. Those who with devotion directed to no other object but thee, daily sing, hear or write this hymn of praise, may they attain to all happiness and reach thy abode by thy grace.

64. Indra said "O god, all my happiness had been taken away by the king of the Rákshasas on account of the boon of Brahmá. I have, O god, regained it once more and the Rákshasa, the enemy of the gods, has been killed."

65. The gods said: Our portions of sacrifice given by the wise on earth, were, O Murárí, O Vishnu, taken away by the Daitya Rávana). He has now been killed, and our shares in sacrifices shall be given to us as before by thy grace."

66. The Pitris said: "The daitya who used forcibly to eat off the cakes and other offerings made to us in Gayá and other places, has been killed by thee. Now, we shall regain our shares and be strong."

The Rákshasas said: " We were compelled by this ten-faced Rávana to carry him without receiving our wages, and were made forcibly to work for him in great pain. The evil-minded Rávana has now been killed by thee, O Rághava, O lord, and we have been liberated from our load of sorrows."

68—70. The Gandhárvas said: "We who are skilled in singing used to sing thy praises which give delight to all and formerly passed our time in this manner.

" Then we were overpowered by the evil-minded Rávana and were, O Ráma, forced to sing his praises and worship him. Thus we remained. Now thou hast saved us by killing this Rákshasa of evil nature."

70—75. In this way the great serpents, siddhas, kinnars, marutas, vasawas, munis, cows, guhyakas, birds along with prajápatis and hosts of apsaras, having approached Ráma and seen that grand sight of his installation, separately sang his praises and worshipped Rághava in turn, all went to their respective abodes afterwards. Brahmá, Rudra and the rest who meditating upon Ráma, who had just taken his installation bath, who was accompanied with Sítá and Lakshmaṇa and was sitting on a throne, singing of his achievements, went to heavens with their celestial musical instruments sounding, with gods joyously singing his praises, hosts of munis raining down flowers from the sky. Hymned by all on all sides, does Ráma of dark hue with his joyful countenance, smiling and shining with the splendour of a million suns, with Sítá, Lakshmaṇa, the son of the wind, the munis and the monkeys on his side, look glorious.

CHAPTER XVI.

(Ráma as king and the end of the story.)

1—3. Srí Mahádeva said: On Ráma, the king of kings and the giver of happiness to all the worlds, having been installed in his kingdom, the earth became productive of crops, trees of fruits, and flowers devoid of scents became scented.

A hundred thousand horses and a like number of cows and a hundred bulls were given by Raghunadana to Brahmaṇas. Again he gave Brahmaṇas thirteen crores of gold.

4—5. He also gave to Brahmanas joyfully dresses and ornaments of great value. Rághava who loves his devotees affectionately gave unto Sugríva a necklace resplendent like the sun and made of all kinds of gems.

To Angada he gave a pair of heavenly bracelets.

6. The best of the family of the Raghus affectionately gave unto Sítá a necklace of gems resplendent like a million moons.

7. Taking off neck her necklace, the daghter of Janaka looked at all the monkeys as well as at her husband repeatedly.

8. Ráma guessing the intentions of Sítá, said: " O Vaidehi, O thou of handsome form, give this unto him with whom thou art pleased."

9. She then gave the necklet to Hanumána in the sight of Ráma. With that necklet as well as with his own august presence, the son of the wind looked glorious.

10. Ráma also seeing Hanumána standing before him very reverently with folded hands well pleased said to him as follows:—

11. "O Hanumána, I am pleased with thee, do thou ask whatever thou wishest. I shall give thee what is difficult of attainment even by the gods in the three worlds."

12. Hanumána having bowed to Ráma well pleased at heart said: " O Ráma, my heart is never satiated by repeating thy name.

13—14. " Therefore always repeating thy name, I shall live on earth. So long as thy name survives on earth so long, let O king of kings, my body survive. This is the boon I ask." Ráma told him, "very well, do thou live emancipated wherever it pleases thee.

15—17. " At the end of a Kalpa thou shalt attain to union with me, there is no doubt in this."

Jánaki also well pleased said: "O son of the wind, wherever thou art, all enjoyments shall come to thee by my command."

Thus addressed by the two rulers of the world, the wise son of the wind with a cheerful heart shedding tears of joy and repeatedly bowing unto them, unwillingly went to engage in austerities on the Himvat mountain.

18—19. "Then approaching Guha, who was standing with folded hands, Ráma said, "My friend, do thou go to thy city, the beautiful Sringavera.

"Thinking of me, do thou enjoy things obtained by thee through thy own exertion. At the end of life thou shalt attain to my own form, there is no doubt in this."

20. So saying he gave him celestial ornaments and having bestowed upon him a wide kingdom communicated to him the highest wisdom.

21—23. Embraced by Ráma, Guha returned home happy. All the monkey chiefs that had come to Ayodhyá were also honored by Rághava with presents of clothes and ornaments of inestimable value.

All the monkeys with Sugríva at their head as well as Vibhíshaṇa were duly honored by Ráma, the supreme self, as fitted their ranks, and with cheerful hearts went as they had come.

24—25. Sugríva and the other monkeys joyfully went to Kishkindhá. Having obtained a kingdom without a thorn on his side, duly honored by Ráma with love, Vibhíshaṇa went to Lanká. Then Ráma, the loved ruler of all, ruled his kingdom.

26. Even though he did not wish it, Lakshmaṇa was installed by Ráma as the heir-apparent and actuated with supreme devotion, applied himself to the service of Ráma.

27—29. Although he was the supreme self, the lord of all karma, ever pure, devoid of the notion of actor and the rest, ever free from change, ever happy in his own self, yet for the purpose of teaching the worlds, with great joy, acting in a human body, Ráma sacrificed with Aswamedha and other sacrifices making costly gifts.

26—30. There was in his rule no widow to mourn the loss of a husband. There was no fear from serpents, nor any from disease.

There was no fear amongst men from thieves, nor any evil of any kind.

31. In the lifetime of the old, there was no fear of death of children. All were devoted to the worship of Ráma, all to meditating upon Rághava.

32. Clouds poured forth their rain in due time and as desired. The people were all devoted to the performance of the duties of their castes and orders of life and were blessed with all good attributes.

33. Ráma also cherished his subjects like his own children.

He was blessed with all good attributes and was devoted to the path of virtue in every way.

34. Ráma ruled his kingdom for ten thousand years.

35. This original Rámáyaṇa known as the Adhyátma, which is full of mystery, which brings prosperity in the shape of increased stores of grain and increased wealth as well as health, gives great merit and is sacred, was repeated by Shambhu in days of yore.

36. Whoever amongst men hears this with devotion and a concentrated mind, or hears it with faith and a cheerful heart, obtains all desires that may be cherished by him and is instantly released from crores of sins.

37. If one who is desirous of wealth hears the account of the installation of Ráma, he obtains wealth. One desirous of obtaining a son obtains a son honored by the wise, if he reads this Rámáyaṇa from the beginning.

38. If a king hears the Adhyátma Rámáyaṇa, he obtains a kingdom full of wealth. If he has been conquered by enemies. then conquering his foes he becomes freed from sorrow.

39. Women who hear the Adhyátma Rámáyaṇa see their sons living and become honored. A barren woman who listens to this story which is full of devotion, obtains a son of a handsome appearance.

40. The man who hears or reads this Adhyátma Rámáyaṇa with faith, having renounced anger and envy, overcomes all difficulties and becomes fearless and happy, blessed with devotion to Ráma.

41. All the gods become pleased, all impediments disappear from the path of those who listen to this Adhyátma Rámáyaṇa from the beginning. They get supreme prosperity of every description.

42. If a woman who has had her monthly periods, listens to this Adhyátma Rámáyaṇa from the beginning, she begets a son strong and long lived and devoted to her husband becomes honored in the world.

43. Having reverently worshipped this book, those who bow unto it, daily, freed from all sins, go to the supreme seat of Vishnu.

44. Those who hear the whole of the story of the Adhyátma Rámáyaṇa with devotion, or themselves read it, even with them Ráma becomes pleased.

45. Ráma is verily the supreme self, on him the supreme-self being pleased whatever of virtue, wealth, pleasure or emancipation one wishes for, that comes to him.

46. The whole of this Rámáyaṇa should be heard regularly. It brings long life and health and destroys millions of sins.

47. All the gods, all the heavenly bodies, all the great rishís, all the pitrís, become pleased by the listening of this Adhyátma Rámáyaṇa.

48. Those who read, listen, or write down this Adhhátma Rámáyaṇa which is wonderful, which is full of renunciation and hightest knowledge, become freed from liability to re-birth even in this very incarnation.

49. Having repeatedly churned the whole mass of the Vedas, Shiva realized that the supreme Brahmá is Ráma, or Vishnu whose form cannot be known. That lord of the world having known this and extracting all the essence put it in this collection clearly, in a brief form, and communicated it to his dear consort Párvatí.

NOTE.—The account of Rama's installation, his rule and the conclusion of the story as given in valmiki mainly agrees with what is said above. Only it is a little more detailed. Bharata's speech is characteristic of his goodness of heart and the love and respect he felt for Rama. Says he "Just as a cart drawn by a strong bullock, if made over to a young bullock, cannot be dragged by him, even so am I unable to rule this kingdom without thee. Like a crow trying to imitate a swan, or an ass, a horse, I cannot attempt to go thy way. Just as a tree planted in one's house grows and throws off long extending branches and becomes difficult to mount but is cut off in its flowering season without its being allowed to bear fruit, and thus proves to be of no use to him who planted it, even this is now the case to be with thee, if thou shalt not rule over us thy servants." Rama accepts the kingdom, is duly installed amidst the general rejoicing of a whole populace, and honors his friends in diverse ways. He presses Lakshmana to let himself be installed as the heir-apparent, but Lakshmana declines and he installs Bharata instead. Then all the guests leave duly honored by Rama. But Hanumana does not, as stated by the Adhyatma, go to the Himalayas to engage in austerities nor prays for life so long as the story of Rama lasts, but returns to Kiskindha with Sugriva. "Vibhishana, Sugriva, Hanumana, Jambuvana as well as all the monkeys duly honoured by Rama of unblemished deeds through presents of various kinds of gems and other desired objects, happily went as they had come." (Valmiki Ramayana, Yudhakanda, chapter 126, verses 85-86). Ram now rules his kingdom wisely and virtuously. In his time all become devoted to the path of

virtue, all become happy, following the example of Rama they do not injure one another. All become attached to the duties of their own order, all happy in the performance of duty. Under Rama's rule virtue was the great end of all, none followed the path of untruth, all were blessed with good attributes. For ten thousand years thus did Rama rule. Such is the story of the Ramayana. Whoever reads or listens to it becomes purified of all sins and obtains every desired object. With him Rama who is the Supreme Lord Vishnu, the god of gods, Hari, Narayana himself becomes pleased. Thus ends the great epic of Valimiki.

In the whole range of Indian literature there is no story more touching, more ennobling, setting loftier ideals of duty, truth and love for all to follow than the Ramayana. To the Hindus Rama, Sita, Bharata, Lakshmana and Hanumana are all as living realties now as they were in the past through either these two Ramayanas or through their vernacular counterparts in the various dialects of India. Jai Rama, Jai Jai Rama, Jai Rama Sita Rama (Victory to Rama, victory, victory to Rama, victory to Rama, victory to Sita and Rama) is a mantra which is not unoften heard re-echoed in the fastness of the Hamalyas chanted by loving devotees. Rama, Rama, is the Hindu's form of ordinary salutation, Jai Ramaji is the way in which he bows to others. Sri Ramnama satya hai (Rama's name is alone true) is the formula with which when dead his corpse is carried to the burning ghat. Let India cherish this ideal, let the wise cherish Rama as the supreme self and men of the world as the ideal king as the ideal ruler and they will all be happy.

Thus ends the Yuddha Kánda of the Adhyátma Rámáyaṇa comprising 16 chapters and 1,115 verses.

Om Tat Sat

THE UTTARA KANDA.

CHAPTER I.

(*Rávana's birth.*)

Victory to the pride of the Raghus race, the joy of Kausalyá's heart, Ráma, the destroyer of the ten-faced Rávaṇa, the son of Dasaratha, and the lotus eyed.

1. Párvati said: "What did Ráma, the enhancer of joy to Kausalyá and the hero of terrific strength, do after having killed in battle Rávaṇa and the other Rákshasas?

2—4. "Installed in Ayodhyá, how long did Ráma, the ancient supreme-self, acting in a human body through Máyá, live along with Sítá? How did the best of Raghus leave off this human body at the conclusion of his period of life on earth?

5. "Do thou, O lord, tell me of this as I am listening to it with faith. My thirst increases with tasting the nectar of this story. Do thou, O lord, tell me of the deeds of Rámchandra in detail."

6. Srí Mahádeva said:—After having killed the Rákshasas, when Ráma had been established on his throne, all the Munis came to congratulate him.

7. They were Viswámitra, Asita, Kanwa, Durvasa, Bhrigu, Angira, Kasyapa, Vámdeva, Atrí, together with the blameless seven rishis.

8—9. Agastya together with his disciples and munis came there. Having arrived at the entrance of the palace he said to the guard.

"Tell Ráma, the munis having assembled have come and are standing outside. They are Agastya and others having come to bless thee with benedictions."

10. The mace bearer having forthwith gone to Ráma and bowing humbly said to his master,

"O lord, for the purpose of seeing thee, Agastya together with the other Munis has come, and they are all waiting outside."

11. To the guard of the palace, Ráma said, "Let them enter with comfort." Honored by Ráma, they entered the palace which was full of gems of diverse kinds.

13—14. Seeing the Munis arrived, Ráma forthwith rose from his seat, and with folded hands having worshipped them with water for washing the feet, Argyhya and the rest, and made presents of cows according to rites, bowed unto them, and gave them celestial seats according to rank.

14—17. Seated there well pleased and honored by Ráma, questioned about their welfare all the Munis told him of it. "Is it all well with thee, O thou of great arms, O scion of the Raghu race!

"Well it is, that we see thee victorious over thy enemies in battle. The king of the Rákshasas Rávaṇa was not difficult of subjugation by thee.

"Bow in hand, thou art capable of conquering the three worlds. Well it is that Rávaṇa and all the Rákshasas have been killed by thee.

18 "The death of Rávaṇa was easy to encompass, but the death of Meghnáda, the son of Rávaṇa, was impossible to bring about, and yet it has been accomplished.

19. "Kumbhakarana and the others, who were the embodiments of death in battle, have all been killed by thee, with shafts, which are also the embodiments of death.

20. "Thou hast formerly given us the boon of fearlessness. Having killed the hosts of the Rákshasas in battle, thou art to-day living victorious."

21. Hearing this speech of those Munis of controlled minds, Ráma struck with astonishment said to them with folded hands.

22. "Why are you praising the son of Rávana, having passed over Rávaṇa, Kumbhakarana and the other Rákshasas, the conquerors of the three worlds."

23. Hearing these words of Ráma, of great soul, the Rishí Agastya of great splendour said to him as follows :—

24. "Hear, O Ráma, what took place in former days about Rávaṇa as well as the stroy of the birth, action and gift of boons to him as I tell thee briefly.

25. "In former times in the Krita age Pulastya, the son of Brahmá of great intelligence, went to engage in austerities on the top of the Meru mountain.

26. "There, my dear, he lived in the harmitage of the Rishí Trinvindu and, always devoted to austerities, was engaged in study and penances.

27. "In that charming áshrama the daughters of gods and gandharvas sang, laughed, and danced, and played upon musical instruments.

28. "All those blameless damsels threw obstacles in the way of the austerities of Pulastya. Then getting angry that rishí of great splendour uttered this great saying.

29. " 'Whoever comes within my ken shall become pregnant.' All those women afraid of the Muni's curse did not go near that spot.

30. "The daughter of Trinvindu, the royal sage, did not hear that saying of Pulastya, and fearlessly went before the rishi to see him.

31. "On going to him she became pale of hue and gave indications of pregnancy. Seeing her color thus changing she got afraid and went to her father.

32. "Seeing her in this condition, Trinvindu, the royal sage, of immeasurable prowess, thinking all this to have been done by the Muni, knew of it through the eye of knowledge.

33. "He gave that girl unto the great Muni Pulastya. Having accepted her, the Muni said 'very well.'

34. "Seeing her devoted to his service, the Muni was pleased and said : 'I shall give thee a son who shall bring honor to both families.'

35—36. "Then that lady begot, from Pulastya, a son known throughout the world as Vishrawa, the son of Pulastya—the Muni who was knower of Brahmaṇa. Seeing his good character and the like, Bháradwája, the great Muni, gave him for wife his daughter with a joyful heart.

37. "From Pulastya was born in her a son known through the world as equal to Pulastya, Vaishrávaṇa, the object of Brahmá's love.

38. "Pleased with his austerities, Brahmá gave him a handsome boon which was covetted by him, *viz.*, the lordship of wealth which knew of no decay.

39. " Having obtained that boon he came to see his father by the pushpakacar which moved through the sky and had been given to him by Brahmá.

40—41. " Having bowed to his father and laid at his feet the fruit of his austerities, he said. ' Brahmá having given to me this blameless boon, did not give me a place of residence. Do thou appoint for me a place to live in where there is no injury to life.'

42—44. " Vishrava said ' Lanká, the beautiful city, has been built by Vishwakarma for the residence of the Rákshasas.

" ' It has been relinquished by the Daityas who for fear of Vishnu have entered the nether regions. That city is unassailable by others and is in the midst of the ocean.

" ' Do you go to live there. No one has up to this time lived there.'

" Thus directed by his father Kuvera went to live in that town.

45—49. " There he lived in that town for sometime by order of his father.

" Then once upon a time a Rákshasa, named Sumáli, came from the nether regions and wandered about on the earth eating the flesh of men.

" Taking his daughter along with him, like one carrying the god of wealth he saw Kuvera riding the Pushpaka car.

" For the purpose of doing good to the Rákshasas, Sumáli of great intellect thought in his mind and said to Kaikasi, the girl, as follows :—

" ' My child, the time of thy marriage has come, thy youth is fast going away. Afraid of being repulsed, bride-grooms do not seek thee. Do thou take for thy husband the Muni born in the family of Brahmá, may good betide thee.

50. " ' Then thou shalt get sons of great strength, full of splendour and equal to the lord of wealth himself.'

51. " ' Very well,' having said so and gone to the áshrama, she stood in front of the Muni with her head bent down, marking the earth as if she were writing upon it with her feet.

52. " The Muni asked her who art thou, art thou a maiden, O thou fair form. With folded hands, she said, O ' Brahmana, thou shouldst know this through thy meditation.'

53. " Having then engaged in contemplation, the Muni came to know all and said, " I have come to know what thou wishest. Thou wishest to have sons from me.

54. " Thou hast, O thou of handsome form, however, come at a bad time. Therefore thou shalt get two sons who will be cruel Rákshasas.

54 56. " She said, O lion amongst Munis, shall I have sons like these even from thee. He replied thy youngest son will be of great intellect. He will be blessed with good fortune and a devotee of Vishnu, always bent upon worshipping Ráma.

" Thus addressed she gave birth to the ten-faced (Rávana) in due time.

57--58. " He was Rávana of twenty arms, ten necks and of a very cruel disposition.

" At the birth of that Rákshasa the earth became agitated. All the signs of destruction appeared.

" Then Kumbhakarana, who was like a great mountain, was born.

59. " Then Surpanakhá, the sister of Rávana, was born. Then was born Vibhíshana of a calm nature and pleasing appearance.

60—61. " He was fond of study, his meal was regulated and he was devoted to his daily duties.

" The evil-minded Kumbhakarana, however, eating Brahmaṇas of contended dispositions and hosts of rishís went about the earth acting very cruelly.

" Ravaṇa also of great strength and giver of fear to the world grew up like disease in the body.

62 " Thou Ráma, who art abiding in all creatures, whose eye is knowledge, who is the witness of all, who lives in the heart of all, who is above all, eternal, always awake, always pure, knowest all. Thou hast taken a human form through sport, abiding in thy glory thou art untouched by the attributes of Máyá. For thy amusement directed by thee, I have told thee of the birth of the Rákshasas.

63. " I know thee to be one infinite, with prowess beyond the reach of thought, intelligence itself, imperishable, unborn, and the knower of thy ownself. Although thy nature is concealed from all, yet I know thee. Following thy path ignorant though am I, I live upon the earth by thy grace following to the path of action."

As the Muni, who was born from a jar (Agastya) was saying this to the sun of the Raghu race whose glory was pure, the lord of the Raghus laughing said. " All this rests in me as I am. The world is no other but me. Know, that the singing of my glory is the means of washing off the impurities of the world."

CHAPTER II.

(Rávana's achievements.)

1. On hearing this speech of the auspicious Ráma, the Muni greatly pleased said in that assembly in the hearing of all the rishís as follows :—

2. " Now once upon a time the God Kuvera, riding on his pushpaka car, came to see his father.

3. " Seeing him resplendent and possessed of great prowess, the Rákshasi woman Kaikasi went to her son Rávaṇa and said :

4. " 'My son, see this Lord of wealth resplendent with his own glory. Do thou, my Lord, also strive to be like him.'

5—7. " On hearing this Rávaṇa made a vow and angrily said, ' I shall be either equal to the Lord of wealth or even greater than him in a short time. See this mother and do thou give up all burning of heart ; O thou of true resolves ! ' So saying the ten faced Rávaṇa, together with his brothers, went to Gokarana to perform dire austerities, and attain the fruit thereof.

7—8. " Following their respective resolves those brothers performed dire austerities which scorched all the worlds by their prowess. Kumbhakarana performed his austerities for ten thousand years.

9. " Vibhíshaṇa of virtuous soul and devoted to the path of righteousness stood upon one leg for five thousand years.

10. " The ten faced Rávaṇa fasted for a thousand years of the celestials. At the conclusion of the thousand years he sacrificed his head unto the fire. Nine thousand years of his ascetism passed in this manner.

11. " At the end of the tenth thousandth year as Rávaṇa was going to cut off his head, the knower of dharma, the Lord of the worlds, Brahmá appeared and said :

" My child, my child, ten-faced Rávaṇa, I am pleased with thee.

12. " ' I shall give thee the boon which thou deservest, do thou ask for it.'

" Hearing this the ten-faced Rávaṇa with joyful heart said :

13. " ' O Lord, I pray for immortality, if thou art inclined to give me a boon.

" 'Do thou give me immunity from death at the hands of garuda, serpents, yakshas, gods and asuras. As for men they are like straw.'

14—15. " 'Let it be so,' said Brahmá, the Lord of the world, again to Rávaṇa. 'O bull amongst the Rákshasas, whatever heads thou hast sacrificed unto the fire, they shall become indestructible for thee, as before, O thou great being.'

15. "Having said so to Rávaṇa, the Lord of the world, who loves his devotees, said to Vibhíshaṇa as he was humbly standing before him.

17. " 'My child, Vibhíshaṇa, thou hast followed the good path of virtue and hast engaged in austerities, do thou ask for boons which thou desirest.'

18. "Bowing unto him, Vibhíshaṇa said with folded hands. 'O God, let my mind be ever directed towards virtue alone, let it never cherish evil in any place.'

19. "Then Prajápati well pleased said to Vibhíshaṇa, 'My child, thou art treading the path of virtue and shall ever be doing so.

20. " 'Even though thou hast not asked for it, I shall give thee immortality.'

" Unto Kumbhakarana he said, 'O thou of good resolves, do thou ask for a boon.'

21. "Impelled by the voice of the gods in him, Kumbhakarana said to the grand sire. 'O God, I shall sleep for six months and eat for one day.'

22. "Looking at the gods, 'let it be so,' so said Brahmá unto Kumbhakarana. Then issuing forth from his mouth the goddess of speech went to heaven.

23. " Kumbhakarana of evil mind then greatly distressed thought.

" What unwished-for-thing escaped my mouth, Oh, fate is unconquerable.

24. "Finding his grandson thus possessed of boons, Sumáli came fearlessly out of the nether regions along with Prahasta and others.

25. "Embracing the ten-faced Rávaṇa he said, 'well it is, my child, thou hast achieved my desired object.

26. " 'He, from whose fear we had gone to the nether regions having relinquished Lanká, even that Mahá Vishnu is now no object of fear to us.

27. " 'This Lanká was formerly occupied by us. Now thy brother Kuvera has taken possession of it. Thou shouldst now take it back from him.

28. " 'Let it be by conciliation or force. For kings, who is a relation who a friend?' Thus addressed Rávaṇa said, 'thou shouldst not speak in this way.

29. " 'The Lord of wealth is our master.' Hearing this, Prahasta humbly said to Rávaṇa the ten-faced.

30. " 'O Rávaṇa, do thou hear this heedfully, thou shouldst not say so. Thou hast not studied the duties of kings nor the science of polity.

31—32. " 'O Lord, hear what I say. For the brave there is no brotherhood.

" 'The gods and the powerful Rákshasas are both sons of Kasyapa.

" 'They are both fighting with each other having given up all friendly feelings.

" 'The enmity of the gods, O King, is not of to-day, but from ancient times.'

33. "On hearing this speech of the evil-minded Prahasta, the ten-faced Rávaṇa saying: ' very well,' with eyes red with anger went to the Trikuta hill.

34. "Having sent Prahasta as his messenger and turned out Kuvera, he took forcible possession of Lanká and with his Rákshasa counsellors lived there happily.

35. "By the command of his father, the Lord of wealth having relinquished Lanká went to the Kailása mountain and there propitiated Shiva with his austerities.

36. "Having obtained his friendship and protected by him, he had the city of Alaka built by Vishwakarma.

37. "Protected by Shiva he held there the office of the upholder of one of the quarters.

38. "Installed on the throne with the aid of his brothers and Rákshasa ministers, Rávaṇa ruled the Asuras giving trouble to all the world. This Rákshasa of great powers of illusion gave his sister of dreadful appearance to Kálkhanja, who was also named Vidyutjhiva.

39—40. "Then Vishwakarma (architect) of the Rákshasas and the son of Diti gave unto Rávaṇa his daughter Mandodari who was unparalelled for beauty in the world. He also gave him with an affectionate heart a lance that never missed its aim.

41. "The grand-daughter of Vairochana, known as Vritra Jwala, who was given to him, was caused to be married to Kumbhakarana by Rávaṇa.

42—43. "The daughter of Sailusha of great soul and the king of the Gandharvas who was known for her virtue, he caused to be married to Vibhíshaṇa. She was known as Sarnama, endowed with all auspicious marks and blessed with good fortune. Then Mandodari gave birth to a son named Meghnáda.

44. "Because as soon as he was born he uttered a sound like that of a thundering cloud, people at once called him Meghnáda.

45. "Then Kumbhakarana said, ' my Lord, sleep is troubling me.' Then Rávaṇa had a large and long extending cavern built for him. There Kumbhakarana overpowered with sleep slept soundly.

45—47. "As he was sleeping there, Rávaṇa, who was the giver of sorrow to the world, killed Brahmaṇas, the chief rishís, the gods, the danavas, the kinnaras and the great serpents as well as destroyed the prosperity of the gods.

48. "Kuvera having heard of the excesses of Rávaṇa sent a messenger forbidding him from doing evil.

49. "Then getting angry the ten-faced Rávaṇa went to the place of Kuvera and having conquered him took away his great pushpaka car.

50. "Then having conquered Yama and Varuṇa in battle, he went to heaven in order to conquer Indra, the king of the gods.

51. "Then there took place a great battle between Indra and the gods and Rávaṇa and coming up Indra bound Rávaṇa.

52—53. "Hearing this, Meghnáda of great prowess forthwith went out and fighting a great battle and having conquered all the chief gods that powerful warrior seized and bound Indra and having released his father brought Indra to his town.

54. "Brahmá had Indra released from the custody of Meghanáda and having given him various boons went home.

55. "Rávaṇa the victorious having gradually conquered all the worlds, weighed the Kailás mountain with his arms which were like clubs.

56. "There Nandeswara angrily cursed the king of the Rákshasas saying 'Do thou meet with distruction from monkeys and men.'

57. "Though cursed, yet not minding the curse he went to the town of Haihaya. There he was bound by Haihaya and released by Pulastya.

58. "Then mustering strength and desirous of killing the chief of monkeys, Rávaṇa went to fight Bálí who put him under one of his armpits.

59. "Having wheeled him round all the oceans, the monkey sent him away, and with him Rávaṇa made friends.

60. "Thus highly pleased Rávaṇa brought all the worlds under his sway and himself enjoyed them.

61. "Of such prowess the ten faced Rávaṇa, who was the giver of sorrow to the world, was together with Indrajít conquered by thee, O king of kings.

62. "Meghnáda was killed by Lakshmaṇa of great soul; Kumbhakarana, who was like unto a mountain, was killed by thee.

63. "Thou art the god Náráyaṇa himself, the first cause of all the worlds, who pervadest all. All this world mobile and immobile is thy manifestation.

64. "Brahmá, the grand sire of the world, was born from the lotus in thy navel. The fire, together with speech, sprang from thy mouth, O best of Raghus.

65. "The hosts of the upholders of the worlds were produced from thy arms, and the sun and the moon from thy eyes.

66. "The quarters and the sub-quarters were produced from thy ears. From thy nose was produced the vital air known as Prána as well as the Aswins, the honored of all the gods.

"From thy thighs, knees and the hips were produced the Bhu and the other worlds.

67. "From the sides of the lord were poduced the oceans, from his breast were produced Indra and Varuṇa. From his vital seed were produced the Balkhilyas.

68. "From his genital organ was produced Yama, from his anus was produced death, from his anger Rudra, the three eyed, from his bones were produced mountains, and from his hair the mass of clouds.

69. "From his hair were produced herbs and trees, from his nails asses and the like. Thou art the Purusha, of universal form associated with thy energy known as Máyá.

70. "Thou appearest under diverse forms on account of the unevenness of attributes. Taking refuge under thee the gods drink nectar in sacrifice.

71. "Thou hast created this mobile and immobile universe. Upheld by thee all mobile and immobile creatures live.

72. "O Rághava, all things are joined unto thee even in the course of ordinary life, just as butter pervades all the milk and abides in it, even so dost thou pervade the world.

73. "The sun and the like shine by thy light, thou dost not shine by their light. He who has knowledge for his eye, sees thee free from all attachments.

74. "He who has ignorance for his eye, does not see thee, like a blind man not seeing the sun. Yogis seek thee, the Lord in their own bodies.

75—76. "Day and night meditating upon the head (essence) of all the Vedas (the Upanishads) which sublate the world, those yogins are devoted to thy feet, who seeking thee find thee as Intelligence, absolute and not otherwise.

"Whatever I have said, O lord, in thy presence, do thou who art omniscient forgive it. O God of gods, I am fit to receive thy grace.

77. "I worship that Lord of the Raghus, who is beyond the quarters, space and time, who is one without a second, who is intelligence itself, who is unborn, who is without motion and the rest, who is omniscient, who is the lord, whose attributes are limitless, who is beyond Máyá and who is no other than the worshipper's own self."

CHAPTER III.

(Birth of Bálí and Sugríva.)

1. Srí Ráma said: "I wish to hear in truth about the birth of Bálí and Sugríva. I have heard that Surya and Indra incarnated as the monkeys Bálí and Sugríva.

2. Agastya said: On the resplendent top of the Meru mountain, which is made of gold, is the assembly hall of Brahmá which extends to a hundred yojanas.

3. There Brahmá was once engaged in austerities when from his eyes, as he was in a state of contemplation, fell tears of joy in great profusion.

4. Taking them in his hands and holding them for sometime thinking of something, Brahmá dropped them on the ground. As soon as that water fell on the earth there sprang from it a great monkey.

5. Brahmá said to him, "My child, do thou live for sometime near me in this place which is blessed with every good thing." Thenceforth, it will be well with thee.

6. Thus directed by Brahmá, the best of monkeys lived there for some time. In this manner after many years when once upon a time that monkey who was the lord of bears was wandering over the hill for the purpose of eating fruits, roots and the like, he saw a lake full of celestial water and built with stones studded with gems.

7. He went there to drink water, when seeing the reflection of a monkey and thinking him to be another monkey he fell into the water.

8—9. There without seeing any monkey he forthwith came out of the water and found himself transformed into a woman, O Ráma, and became struck with astonishment.

10—11. Then the king of the gods, who had gone to worship Brahmá, the lord of the gods, saw as he was going at noon a woman of attractive shape. Pierced with the arrows of the god of love he let fall his precious vital seed. Without reaching her that seed fell into the regions of her hair and then on the ground.

12. Thence was produced Bálí of prowess equal to that of Indra. Having given him a golden necklet, the king of the gods went to heaven.

13. The God Surya had also come there and, seeing that woman, was overpowered with love, and discharged his seed unto her neck.

14. His seed immediately became a monkey of enormous size. Having given him Hanumána for companion, Surya went to heaven.

NOTE.—This account of the birth of Bali and Sugriva nowhere finds a place in the Valmiki Ramayana, not even in the Uttarakanda which is there a later addition. Agastya first describes the birth and adventures of Ravana, and then of Hanumana, and then departs with his followers. The account given by the Adhyatma is apparently some puranic legend and like other legend is more of an allegory than history. All that it means is that Bali and Sugriva were possessed of the strength and glory of Indra and the sun.

15. Taking her two sons that woman slept somewhere. In the morning she found herself to be a male monkey as before.

16. Taking fruits, roots and the like as well as the two sons, the monkey, who was the wise king of the bears, went and humbly stood before the four-faced Brahmá.

17. There having consoled the chief of the monkeys much, Brahmá called a messenger of the gods who was like unto the gods and said to him :—

18—19. " Do thou, O messenger, taking the chief of the monkeys with thee, go to Kishkindhá, the celestial city built by Vishwakarma full of every auspicious things and unassailable by the gods. There do thou instal this brave warrior as king.

20. " All the monkeys who are unconquerable and live in the seven continents shall be subject to the king of the bears.

21—23. " When the eternal Náráyaṇa shall incarnate as Ráma for the purpose of lightening the burden of the earth and destruction of the asuras, then let all the monkeys go to his aid."

Thus ordered by Brahmá that wise messenger of the gods did as he was directed and installed him as the king of the monkeys.

That messenger of the gods having then returned to Brahmá told him of what he had done.

24—26. Thenceforth Kishkindhá became the capital of the kings of the monkeys. Thou art the lord of all, now at the solicitation of Brahmá thou hast, under a human form assumed through sport, removed the load of the earth.

For Him who abides in all beings, who is ever free, who is of the nature of intelligence itself, whose form is bliss undecaying, what is this mainfestation of strength ?

27. Yet the good sing of thy deeds who hast taken a human form through sport. Those deeds are purifiers of the world and givers of happiness.

28. Whoever amongst men recites this story of the birth of Bálí and Sugríva is from all sins freed through thy grace.

29. I shall, moreover, tell thee another story, O Ráma, by thy favour as to why the evil-minded Rávaṇa abducted Sítá.

30. In days of yore in the Satyuga age the ten-faced Rávaṇa having humbly bowed unto the Lord Sanat Kumára, son of Prajápati, as he was sitting alone, said :—

31. " Who is amongst the gods the greatest in strength, who is it depending upon whom the gods conquer their foes in battle.

32. " Who is it whom the Brahmaṇas worship daily, whom yogis meditate upon ? Do thou, O knower of answers to all questions, reply to this question of mine."

33. Knowing what was in his heart that seer through the eye of yoga said to the ten-faced Rávaṇa, " Listen, my child, as I tell thee.

34. " He who is the upholder of all the worlds, who is without birth and the like, who is ever worshipped by the gods and the asuras is the undecaying Hari Náráyaṇa.

35—36. " From the lotus in his navel was born Brahmá, the Lord of the creation, the creator of all his mobile and immobile creation. Seeking his protection the gods conquer their foes in battle, yogis contemplate upon him through concentration of thought."

37—40. Hearing this speech of the great Rishí, the ten-faced Rávaṇa said, " To what condition do daityas, danavas and Rákshasas killed by Vishnu attain after death, O best of Munis."

Unto Rávaṇa the king of the Rákshasas, the best of the Munis said, " killed by the gods attaining to heaven which is of the highest condition they return to the earth after the period of their enjoyment, due to their good karma having become exhausted.

" They are born and die and are born again according to their former good and bad deeds. Those who are killed by Vishnu attain to the regions of Hari."

41. Hearing this from the mouth of the Rishí, Rávaṇa was pleased at heart and said : " I shall fight with Hari." Thus he became immersed in thought.

42—43. Knowing what was passing in his heart the great Muni said : " My child, what thou wishest shall come to pass, there is no doubt in this.

" Do thou wait for some time and be happy, O ten-faced Rávaṇa." So saying, O thou of great arms, the Muni said to him again :

44—45. " I shall tell thee of the form of Him who has no form and who is the lord of Máyá.

" In the mobiles and the immobiles, in the rivers and streams, He is Om (the pervader of all speech), Truth, Satya and Gáyatri, as representing all thought, and the earth as typifying all the worlds.

" He is the supporter of all the worlds, the taker of the form of Sesa.

46—48. " All the gods, all the oceans, time, the sun and the moon, the rising of the sun causing day and night, yama (god of death) and the wind, fire, Indra, death, clouds, Vasavas, Brahmá, rudras and the rest as well as all the gods and the danavas are all He.

" He flashes and skims through the lightning, he protects all, he absorbs all, even He is the maker of all. He, the undecaying self of all, acts playfully. He is the eternal Vishnu.

49—50. " He it is who has pervaded this all mobile and immobile creation. Of a dark hue like a black cloud, wearing a yellow robe like the lightning, having on his left side the never failing gooddess of prosperity of the colour of pure gold, always clinging to him, he abides looking at her and embracing her.

51. " He cannot be seen by anyone, not even by the gods, danavas and serpents. He unto whom he extends his grace, is alone capable of seeing him.

52. "The Lord cannot be seen by sacrifices, austerities, gifts, study and the like, or through any other means.

53. "The Lord Vishnu can be seen by those only who are devoted to him, who have consecrated their lives to him, whose minds are directed towards him alone, whose sins have all been washed off, and whose visions have been purified through Vedánta.

54—55. "Or if thou wishest to see that God, then listen to me. He shall incarnate in the Treta age in the body of a king of the family of the Ikshwákus for the good of the gods and men.

"Becoming born as Ráma, the son of Dasaratha of great strength, he shall go to the Dandaka forest together with brother and wife who is the mother of the world and in his own energy.

57. "Thus have I, O Rávana, told thee all in dotail. Do thou worship Ráma with Srí with devotion."

58. Hearing this the Lord of the Asuras thinking for a time and revolving in his mind desirous of cherishing enmity towards thee became highly pleased.

59. Desirous of battle he went about throughout the world. For this purpose, O great king the highly sagacious Rávana abducted the goddess Jánakí, desirous of meeting death from thee.

60. Whoever hears or reads this story or recites it in the presence of those who wish to listen to it, attains to long life, health, undecaying happiness and wealth which knows of no decay.

NOTE.—Like the birth of Bali and Sugriva this dialogue between Ravana and Sanat Kumar also finds no place in the Valmiki and is a puranic legend. It is, however, popularly believed in.

CHAPTER IV.

1. Once upon a time as the Rishi Nárada had, in the course of his rambles throughout the world, come from Brahma Loka, Rávana bowed unto him and said:

2. "Do you, Sir, tell me where are warriors of great strength? "I wish to fight powerful warriors, you know the three worlds."

3. After thinking for a time, the Muni said: "The residents of the Swetdwípa (white island) are of great strength and powerful bodies, do thou go there, O thou of great wisdom.

4. "Those who are devoted to the worship of Vishnu and those who have been killed by him are all born there. They are unconquerable by gods and asuras."

5. Hearing this, Rávana speedily went with his ministers in the pushpaka car to fight those people and arrived near the white island.

6. There with its power destroyed (by the glory of the residents of the island) the pushpaka car did not move. Leaving it Rávana went with his ministers.

7, As soon as he entered the island, a woman seized him by the hand and asked him, "Who and whose art thou, who has sent thee, tell me?"

8. Thus spoken to and seized by the hand by those women who were laughing at him he was repeatedly asked this question and released himself with difficulty from their grasp.

9. Having become greatly astonished the evil-minded Rákshasa thought as follows :—"Killed by Vishnu, I shall go to Vaikuntha.

10. "I shall do that by which Vishnu may become angry with me." Thus resolved that asura abducted Sítá in the forest.

11. Knowing thee to be the supreme self, he abducted the daughter of the earth (Sítá) and protected her like his mother, wishing to have his death at thy hands.

12. O Ráma, thou art god, who knowest all. Thou hast knowledge for thy eye. Thou art the witness of the movement of time past, present and future. Thou art free from all the three folds. Doing all modifications of the mind for the purpose of setting an example to thy devotees to follow, worshipped by Indra and the rest, thou, O lord, lookest glorious, hearing the hymns of praise of the Munis and worshipped by the world.

13. Having thus praised Rághava, and been worshipped by him in return, the Muni Agastya went to his áshrama along with the other Munís.

14. Ráma, the lord of Ramá (Sítá) also together with Sítá, his brothers and his ministers, lived in the family, enjoying the pleasures of life like a man of the world.

15. Unattached he enjoyed objects of sense along with his dear spouse, surrounded by Hanumána and the other good monkeys.

16. Once upon a time the Pushpakacar came to Ráma, the lord, and said. "My lord, I have been sent by Kuvera to thee. Kuvera said:—

17. "First thou wast conquered by Rávana, then by Ráma, do thou therefore always carry him and live upon the earth till he lives there.

18—19. " When Ráma goes to Vaikuntha, then do come back to me." Hearing this, Ráma said to Pushpaka which was equal to the sun in splendour, " Do thou come to me when I think of thee, may good betide thee.

" Do thou stay concealed, do thou go away now by my command."

20. So saying, Ráma Chandra did the work of his kingdom along with his brothers and ministers.

21. On Ráma, the lord of Ramá, ruling earth, the latter became full of crops and trees full of fruits.

22. All men became attached to duty, all women became devoted to their husbands. No one witnessed the death of a son in the reign of Rághava.

23. Riding a glorious chariot along with Sítá, his brothers and the monkeys, the lord Ráma roamed over earth.

24—27. He did many a superhuman deed. Seeing the child of a Brahmana dead before his time, and finding the Brahmana grieving over the loss of his son, Ráma the wise king saw a Sudra engaged in austerities in the forest. He killed the Sudra and revived the child of the Brahmana, and gave heaven to the Sudra. Ráma, the supreme self, for the purpose of the guidance of the world installed millions of images of Shiva everywhere and made Sítá happy with enjoyments which were beyond the reach of men.

28. Ráma, the knower of duty, ruled the kingdom virtuously and made his story which destroys all sins permanent.

29. For ten thousand years in a human form taken under the influence of Máyá, worshipped by the world, Ráma ruled his kingdom according to the ordinances of the Shástras.

30. Devoted to one spouse, Ráma the royal sage, always pure, did all his household duties, teaching the world by his example.

31. Sítá also by her love, obedience, humility, self-control, modesty and fear became clear to her lord.

32—34. Once upon a time, as they were seated in a celestial temple, in a pleasure grove full of every good thing, unto the best of Raghus, who was of the brilliance of lapis lazuli, who was decked with celestial ornaments, whose face was cheerful, who was at peace, whose garment was like a mass of lightning, Sítá of eyes like the lotus, adorned with jewels of every description, lovingly pressing his lotus feet said :

35. "O God of gods, O Lord of the world, O Thou Supreme Eternal Self, O Thou intelligence and bliss itself, O Thou without beginning, middle or end, O Thou cause of all, the gods once upon a time came up to me in solitude and said to me desirous of having thee come to Vaikuntha.

36. " 'With thee as the intelligent energy, Ráma is living on earth, having abandoned us as well as his pristine abode in the Vaikuntha.

37—39. " ' Ráma is living with thee, O thou nourisher of the world. Do thou first go away to Vaikuntha. If after thee the best of Raghus comes to Vaikuntha, he shall be our lord.' Thus they told me, thus have I humbly submitted this to thee.

40. "Whatever is fit, do thou, O lord, do, I do not direct thee." On hearing this speech of Sítá and thinking for a moment Ráma said:—

41—44. "O goddess, I know all this, yet I shall tell thee of how it can be done. Making a pretext of a public scandal with reference to thee, I shall abandon thee in a forest, afraid of scandal of the world, like an ordinary person. There thou shalt beget two sons in the Áshrama of Válmíki.

"Thy pregnancy is apparent now. Then having come to me and for convincing the world taking an oath, thou shalt by entering through a hole in the earth go to heaven. I shall follow thee, this is the settled conclusion."

45—46. Having said so, Ráma, who was the embodiment of knowledge, dimissed Sítá. Sitting with his ministers who were skilled in true knowledge, as well as his chief warriors, he was attended by friends who amused him with various humorous stories.

47—58. In the course of conversation, Ráma asked Vijaya, "How do people in the town and the country speak of me, either good or bad. What do they say with reference to Sítá, my mother, my brothers, or Kaikeyi. Thou shouldst not be afraid. I conjure thee by my own self."

49. Thus addressed Vijaya said. "O lord, all of them say, Ráma the knower of self has done a very difficult task.

"But having killed Rávaṇa and brought back Sítá without showing any anger, he restored to her his household.

50. "What kind of pleasure can arise in his heart from the company of Sítá who was abducted in a lonely forest by the evil-minded Rávaṇa.

51—52. "In this manner we shall have to overlook the misconduct of our women. Whatever the king is, so his subjects become."

53. Hearing that speech of Vijaya, Ráma asked his servants about it and they also humbly said to him "this is so, there is no doubt in this."

54. Then having dismissed Vijaya, his companions and ministers and having called Lakshmaṇa he said to him :

55—56. "There is a great public scandal with reference to Sítá regarding me.

"To-morrow taking her with thee and going by a car, do thou leave her near the áshrama of Válmíki, and come back to me forthwith. O Lakshmaṇa, if thou sayest anything against this thou killest me."

57. Thus ordered, having taken Jánakí in a car for fear of Ráma, Lakshmaṇa with Sumantra forthwith went to the forest.

58. Having left her near the áshrama of Válmíki, he said to her, "Ráma has abandoned thee in a forest on account of fear of public scandal.

59. "It is no fault of mine, do thou, O mother, go to the áshrama of the Muni." So saying Lakshmaṇa went back speedily to Ráma.

60—61. Sítá also greatly distressed wept like a foolish woman. Having heard of it from his pupils and knowing all about Sítá, that Muni of celestial vision worshipped the daughter of Janaka with Arghya and the like, and consoled her. Knowing all that was to come he made her over to the Muni ladies.

62. Those women worshipped Sítá day by day with devotion, knowing her from the saying of the Muni to be the Lakshmí of the supreme self. They always reverently and humbly attended her.

63. Ráma also, the supreme self, having intelligence for his eye, the one primeval god whose feet are worshipped by the Munis, bereft of Sítá renounced all enjoyment and betook himself to the vows of a Muni.

NOTE.—The banishment of Sita as described by Valmiki is very touching. She expresses to Rama a desire to visit the Ashramas of the rishis and Rama promises to gratify her. He is then told of people talking of his taking back without showing any resentment, Sita who had been forcibly carried by Ravana and lived in his palace for such a long time and that when he tolerated this sort of conduct, his subjects would also have to do the same, for the people followed their ruler. On hearing this Rama sends for his brothers and tells them that even though Sita had been purified by the fire ordeal, and even though he believed her to be thoroughly pure, yet the scandal he had heard was troubling him much. For one whose good name was lost hell is ordained. For saving his good name he would renounce everything, what to say of his wife. He then tells Lakshmana to take Sita to the Ashrama of Valmiki and leave there. Lakshmana very sorrowfully obeys and takes the unsuspecting Sita in a chariot to the forest. There he breaks to her the heart rending news of her exile by Rama on account of the public scandal, advising her to pass her time in fasts and devotion to her husband, always keeping Rama in her heart and that it will be yet good for her. Sita becomes stunned at the blow but recovering herself tells Lakshmana. "My body has verily been created for suffering, for I see nothing but sorrow in embodied form every time. What sin did I commit in my former life, whom did I separate from his wife, that I even of virtuous conduct and devoted to my husband, have been abandoned by him? Formerly I bore the troubles of life in a hermitage patiently because of my husband being with me. How shall I now live alone, whom shall I tell of the sorrow of my having been separated from my husband? What evil action shall I speak of, for which I have been banished by the great souled Raghava. I cannot leave this body by drowning in the Ganges, as by doing so, I shall be cutting off the line of the royal dynasty, for I am with child. "Do thou humbly tell the king from me " Thou, O Raghava, knowest Sita to be thoroughly pure, always following thee, always devoted to thee. I know thou hast abandoned me o.. account of fear of scandal and avoiding calumny. Thou art my last refuge, let the king act towards his subjects as virtuously as he does towards his own brothers. This is the fraternal duty. I do not care for this body of mine as for thy good name. For a woman her husband is her god, he is her friend, her preceptor, therefore his work should be done by the wife even at the cost of life." So saying she despatches Lakshamana who takes a sorrowful leave and goes back grieving over the fate of Sita. He finds Rama sunk in the ocean of distress and counsels him not to give way to grief. " All accumulations are sure to result in destruction, all rising in fall, all union in disunion, all life in death. Let not, therefore, one attach himself too much to sons, wives, friends and wealth, as separation from these is inevitable. You Rama can teach the world whole of why are you giving way to grief. Now there was one sort of scandal, now it will be another of your grieving for the loss of a wife." This incident is the most touching in the story of the Ramayana. (Valmiki Ramayana, Uttarakanda, Chapters 45 to 52).

CHAPTER V.

(The Rámagítá.)

1. Then that best of Raghus, who was the embodiment of all worldly bliss, having established the very sacred fame of the Rámáyaṇa, followed the path trodden by the royal sages of old.

2. Questioned by the son of Sumitrá, Ráma recited to him the ancient stories relating to dharma, of how Raja Nriga was, through heedlessness, transformed into a creature of the lower order by the curse of Brahmaṇas.

NOTE.—The story of Nriga as given in the Valmiki is that the king once gave a million of cows to the Brahmanas in Pushkara, One of these cows strayed from the herd and was again given by the king to another Brahmana. The Brahmana to whom it had formerly been given searched for her for many years, but could not find her. In passing through the town of Kankhal he found her in the house of a Brahmana, with a lean calf but herself healthy. He called out to her by name and she followed him. The Brahmana to whom she had been given a second time also claiming her went after her. Thus fighting the two Brahmanas went to the giver of the cow. But they were not allowed to enter the palace. Thus they stood at the gate till getting angry they cursed the king saying :" thou dost not show thyself for the good of suppliants, therefore thou shalt become a chamelion. In this way thou shalt live in a well till released by the Lord, incarnating as Vasudeo." (Uttarakanda, chap. 53).

3. Once upon a time the son of Sumitrá, whose mind had been purified by devotion, approached with reverence the Lord Ráma sitting in solitude with Ramá (Lakshmí) pressing his lotus feet, and prostrating himself said :

4. "Thou art pure knowledge, thou art the self of all embodied beings, thou art the lord in truth, thou art without form. O thou of great wisdom, thou art known to those who have knowledge for their vision and whose minds are ever attached to thy lotus feet, like a black bee to the lotus flower.

5. "O Lord, I take refuge in thy lotus feet which secure emancipation from the course of worldly life, and are cherished by yogis. Do thou teach me that knowledge whereby I may speedily and with ease cross this impassible ocean of (nescience.)"

6. On hearing this speech of the son of Sumitrá, Ráma, the ornament of kings and destroyer of the sorrow of his devotees, with a joyful heart communicated to him that knowledge which is declared by the vedas for the purpose of removing the whole of nescience.

7. "Having, in the beginning accomplished all these duties which are enjoined for one's own caste and order, and having thereby purified his mind and acquired the necessary qualifications for knowledge, let him approach a wise preceptor for the purpose of acquiring Brahma Vidyá, knowledge of self.

NOTE—The aspirant after release is first enjoined to perform the duties of his order in a spirit of disinterestedness without caring for reward. He is to do duty for duty's sake. Thereby his intellect will become purified and he will be fit for cultivating the virtues of sama (control of the mind), dama (control of the senses), uparati (cessation from worldly work), titiksha (fortitude in suffering), sradha (faith) and samadhana (heedfulness). The seeking of a preceptor is obligatory as Brahma Vidya cannot be acquired without it.

8. "All work results in incarnation. For one who is attached to it, come dharma and its contrary leading to happiness and misery. Thence arises the body and from it again work. In this way like a wheel the course of worldly life revolves without an end.

NOTE.—Action leads to birth in a sphere high or low, pleasurable or painful. There again action is performed with its resultant merit, or demerit leading to further birth, further action. In this way the wheel of the sansar rolls on ceaselessly, Some times one goes up, sometimes down, now happy, now miserable, always doing wok and achieving its fruit here or hereafter. This his the course of worldly life.

9. "The root cause of it is ignorance (ajñána). For the purpose of warding off this course of worldly life, removal of ignorance or nescience is the only means. Knowledge alone is capable of destroying this nescience. Action cannot destroy it, as it is born of nescience and is not its contrary.

10. "Neither destruction of nescience nor of attachment follows the performance of action. On the contrary, it leads to further action with its committants of perishable and transient results, leaving the journey up and down this round of birth and re-birth unaffected. Let the sage, therefore, avoid action and devote himself to knowledge and meditation on the truths of the Vedánta.

11. "'But,' says an objector:—'Action is also enjoined by the Vedas as conducive to the highest end of men like knowledge. For one who has a body, performance of action is enjoined and it becomes ultimately the helpmate of Vidyá (Knowledge).

12. "'The Veda has declared cessation from action to be sinful. Let the aspirant after emancipation, therefore, always engage in action.' 'But,' replies the sage, 'Vidyá is certain in its results and independent and does not stand in need of any helping agent even in thought.'

13. "'But,' rejoins the advocate of Vedic rites, 'even though (knowledge) is true in its results, yet Vedic sacrifice also requires other helping agents like time, place, &c., for its accomplishment. In the same manner does Vidyá, illuminated by work duly performed, leads to emancipation in a special manner.'

14. "Some, who are disputants in logic, maintain this combination of knowledge and action as conducive to emancipation. This is an untruth, because of its involving patent contradiction. Work flourishes through the notion of I in the body. On the contrary, knowledge arises from the sublation of the notion of I in the body and the like.

15 "That final condition of the manas (mind) which follows the realization of the truths of the Vedánta, leading to pure knowledge, is called Vidyá by the wise. Work arises from its adjuncts in the shape of actors, instruments, time, place and the rest. On the contrary, Vidyá destroys all actors, instruments and the like.

16. "Let the man of wisdom, therefore, renounce all work. On account of its being opposed to konwledge there can be no combination of knowledge and work. Having withdrawn his senses from all objects, let him be ever engaged in realization of his own self (átmá).

NOTE.—The doctrine refuted in verses 10 to 16 is the well-known Samuchaya doctrine of the Shastras that the karma kanda (the action or the sacrificial and ceremonial portion of the Veda) conducts to the highest end of man, viz., emancipation from transmigratory existence, either alone or in combination with the knowledge or the wisdom portion (jnana kanda). The two are opposed in their nature. The former proceeds upon the notion of the I in the body and the reality of things of the world, the latter upon the sublation of these and complete destruction of all sense of I in the body. The Vedánta, however, enjoins of avoidance of only worldly or ceremonial work, not all work. If it did so, there will be no room left for study, meditation and self-realization, all of which are work in various stages. There will, moreover, be no approaching a teacher nor service in order to acquire from him the knowledge of the Vedanta, nor reflection upon what has been learnt, nor realization thereof. In all these stages the mind and the senses shall have to be kept engaged in various degrees of activity. In the final stage of Samadhi where the full significance of "I am Brahmana" or Thou art That, is realized, all action of the mind and sense, gradually ceases, till the senses do not cognize objects, the mind becomes no mind, and the sage is one with his self having absorbed all the seen and unseen into his own Atma.

A disregard of this truth has led many a vedantin into error and has been the cause of either unbridled action or aimless existence in some cases.

Krishna also taught the same in the Bhagavatgita. The Ramagita also explains this in the verses that follows.

17. "As long as under the influence of Máyá, there is any sense of I in the body and the like, so long is there the binding force of injunctions of the Vedas regarding action. Having sublated the whole of it through the saying of *Not this, not this,* and knowing the supreme-self, let him renounce all action.

NOTE.—The notion of I in the body, and the like, can only be completely sublated in the condition known as nirvikalpa samadhi (seedless meditation). Till then there is sense of I in the body, the sense organs, the mind, the intellect and the pranas, the life breaths and with it cognition of external world more or less vivid and therefore, no complete cessation from work suited to the course of life one has adopted. When nirvikalpa samadhi is attained, no injunction or prohibition can have any force. It is because people mistake the condition of an aimless existence for one of nirvikalpa samadhi and mere verbal knowledge of Vedantic texts for realization of the atma, that they fall into the condition of being neither useful to the society in which they live, nor themselves make progress onwards. The saying of the Vedanta—Neti, Neti—Not this, Not this, is the saying of the Upanishad which declare, the final truth about the self through negation of all finite existence, viz., it is not within the range of speech (asabda), touch (asparsha) form (arupam) decay (avayayam) taste (aras) Nitya (eternal) beyond smell (agandha) beginning (anadi) beyond the great principle mahtah param. All that can be predicated of it is that it is (Asti.)

18. " When that knowledge which destroyst he notion of the separation of the supreme from the embodied self arises in the purified internal organ, then Máyá together with its off-shoots which give rise to birth and re-birth and action (*Karma*) forthwith disappears.

19. " Having once been destroyed by knowledge, how shall it be capable of showing its activity in leading to further incarnation? When it has been destroyed by realized knowledge which is pure and without duality, how shall it (nescience) ever again arise?

NOTE.—The reference to the vedic saying here is to the well-known truth of Thou art That. When the full significance of this is realized through Samadhi (meditation) then there is left no room for the flourishing of nescience, nor its resultant birth and rebirth, " For him there is delay so long as there is the body, he reaches his goal as soon as the body dissolves." Such is the declaration of the Upanishad.

20. " When nescience once destroyed cannot spring forth anew, how can then there be any notion of 'I am the doer.' Therefore independent of everything else, knowledge (*vidyá*) requires nothing for its fructification. It alone is sufficient for the purpose of securing emancipation.

21. " The Sruti of the Taiteriya Upanishad has reverently declared this renunciation of all action. ' This alone is moksha ' is also declaration of the Srutis of the Vajasaneyi Upanishad, therefore knowledge alone and not action is the means of emancipation.

NOTE.—The reference to the Taitiriya Upanishad as explained by the commentator is not to that upanishad but to the saying of Kaivalyaopnishad " not by action, not by offspring, not by wealth, but by renunciation alone did they attain, to immortality." This, however, is apparently not correct. The reference seems to the text " I Brahma through tapas transcending the gross, the food sheath (annamaya kosha) the life breath sheath, prana maya kosha, the mind sheath. know maya kosha, the intellect sheath, (vijnana maya kosha), anandmaykosh, (Bhriguvall Y-6). The other reference is to the saying of the Rishi Yajnavalkya in the Brihadaranyak opnishad where he tells his wife Maitreyi. " This (many of all into merging Brahmana) alone is immortality", so saying Yajnvalkya retired from family life. Chapter 4, Brahmana 85, verse 15.

22. " 'Thou hast,' questions the Vadantin, 'shewn the equality of sacrificial action with knowledge, but without giving any illustration thereof. The fruits of the two are distinct. Sacrificial action is accomplished through various instrument- like actor, instruments and the like, knowledge is not accomplished by these but by other means.

23. " It is only the intellect of one who superimposes the self upon the not self, that cherishes the notion of sin in the non performance of action. The intellect of the sage has no such notion. Therefore by the wise, action which is enjoined as obligatory should be renounced, as it is for those whose minds are attached to the fruit of action.

NOTE.—For one who treads the path of that which transcends the three attributes, viz. Brahmana, what injunction, what prohibition is there? These are for the man of the world, not for one who is beyond it. This however is not the lot of every one. As pointed out by Sri Krishna in the Gita. " He who finds his happiness in his own self who is

satisfied in his ownself, who is content in his ownself, for him there is nothing to do. There is no object to be gained by his doing nor by his not doing anything here, not does he depend upon any one for anything (Bhagavada Gita, III 17-18).

24. "Let one who is endowed with faith, through a purified mind and the grace of his preceptor, know the unity of the supreme with the embodied self through the great saying *that art thou* and be happy and unmoved like the Meru mountain.

NOTE.—The unity of the supreme with the individual self as taught in the great saying "That art thou" is here enjoined to be realized through the grace of a Guru, as it is not mere verbal teaching but the force of personal contact, which has great weight in directing the disciple towards the way to self-realization. Preceptors who have risen to this rightly are, however, not easily to be met with in these days, and therefore whilst so many read Vedantic books, so few realize the truths contained in them.

25. "In the beginning the meaning of realising the significance of the saying *tat twam asi*, (That art Thou) free from all doubt and uncertainty, is knowledge of the meaning of each of the three words *tat twam* and *asi* which it consists of. The *tat* signifies the supreme self with his attributes of omniscience and the like, the *twam* the emobodied self and *asi* (is) connects the two.

26. "Having sublated the adjuncts of the embodied self as the internal ever present self with the notion of I attached, and of the supreme self as the not present self with the notion of the (unseen) attached, and retaining the intelligent nature of the two and their final significance as illustrated in the indirect application (lakshaṇa) described below, let him abidé in the unity of his own self.

27. "The *jahatí Lakhshana* is not possible here on account of the unity of the two selfs. The *ajhat Lakhshana* is also not possible on account of contradiction. On the contrary, just as in the saying. 'He is the same person whom I saw,' both kinds of Lakshaṇas enter, in the same manner do both kinds of Lakshaṇas enter in the unity of the two *tat* and the *twam* as free from all faults.

NOTE.—These two verses describe the method of indirect application in the unification through elimination of the embodied and the supreme selfs as taught in vedantic books. Those of the attributes of the That, viz, omnisience, omnipotence, creation, preservation and destruction of the world, which are really due to his association with Maya being sublated, what remains is the pure limitless absolute supreme self. On the other hand, the limitations ot the twam (Thou) are his notion of I in the body, the organs of sense, the mind, the intellect and the vital airs, and his sense of mine in all that he sees in the world. By sublating these and realizing it as free from all limitations and adjuncts, what remains is the pure limitless self. This is the method of unification through elimination. The other two kinds of lakshanas are: (1) Jahatlakshana where a word loses its primary meaning but is used in a sense which is in some way connected with its primary sense ; for example when we say (gangáyam ghosa) a cattle farm in the Ganges, we do not mean a farm actually in the waters of the Ganges but on its banks. In the ajhat lakshana, on the other hand, the words do not lose their origiual meaning completely, but to some extent, for instance, when we say Kunta pravashanti (locks enter), we mean persons wearing locks enter. In the tat twam asi the former lakshana is not possible as the final sense remaining the same there is no room for any expression being used figuratively as in the case of the farm and the the river. So we discard that method of expression. The ajhat lakshana is also not possible, for we do not use any word elipticaily, i. e., in Tat Twam Asi, nor mean to say as in saying locks enter, men wearing locks enter, anything which is not expressed. On the contrary, we mean to eliminate that which is adjoined and therfore we must have recourse to processes of prelimination in both. For instance, when we say "This is that very same person, whom I saw," we imply that it is he whom we saw sometime ago. The object here is the identity of the person seen and not of the time, place or other circumstance under which he was seen. In the same manner in the saying Tat twam asi, the object is the establishment of the unity of the two selfs and not the time, place or circumstances relating to their existence.

The Tat is the supreme self, the lord of the world and twam the embodied self with its limitations of knowledge. Through the process of elimination we contemplate the embodied self without its limitations of time, space, causality and the supreme self without its

attributes of creation, preservation and destruction of the world process in his own character as, truth, intelligence and bliss. In short, having through meditation of the great saying tattwam asi renounced its limitations and sense of I in the body, &c., the embodied self becomes the supreme self he was and abides in its own self ever happy.

As was said by Hanumana to Rama, "Looked at from the point of view of the body, I am thy slave, from the point of view of the embodied self a portion of thy energy, from the point of view of the atma thy own self, this is my settled belief." The aim is to realize the self as free from all adjuncts whether individual or cosmic as the absolute undifferentiated self, above all specific cognition, above all world process, beyond speech and thought.

28. "The gross adjunct of the átmá is the body composed of the five elements of the earth, water, fire, air and space, in their combination with each other. It is the place of the enjoyment of the fruit of action as well as of happiness, misery and the like, having a beginning and end and born of Máyá.

NOTE.—The process of panchi karan of the bhutas here spoken of is that of each of the elements of earth, water, fire, air and space giving an eighth portion of one to each half of the other four elements, and taking from each of the four a corresponding share. This combination is said to be the cause of further evolution.

29. "The wise know the subtle body consisting of the mind, the intellect, the five organs of perception, and the five of action, and the vital airs born of the five elements in their original state of purity to be other than the gross body. It is the vehicle of the enjoyment of the enjoyer, when he is associated with a gross body. This body is also other than the self.

NOTE.—What is meant here is that the gross, the subtle, and the causal are the three bodies of the self. The subtle body is that which goes from birth to birth, and moves the gross body. Without it the latter becomes lifeless.

30. "The beginningless incomprehensible Máyá, is the chief body of the Lord. Through superimposition he appears to be differentiated as the supreme and the embodied selfs. Let one, therefore, gradually realize this self through sublation of all adjuncts.

31. "Like a piece of crystal appearing to be red on account of its proximity to a red flower, this self appears to be of the form of the five sheaths because of proximity to them. When the great saying, 'this Purusha is unattached,' is fully reflected upon, then it is known to be unattached, unborn and without a second.

NOTE.—The five sheaths are the food sheath of the annamaya, the gross body and born of food, the pranamaya of the vital airs, prana, apana, vyana; samana and udana. The parana is the air which is exhaled, the apana which is inhaled, the vyana which pervades all the bodily organs, the samana which equalizes the distribution of ailment in the body, and the udana which carries the jiva to Brahma in deep sleep and keeps the equipoise of the body. The manomaya is the vehicle of desire. The vijnana maya is the vehicle of the intellect and the anand maya of bliss. The self is other than these and is realized as such through introspection and meditation.

32. The conditions of the intellect (budhí) also seen here as threefold, *viz.*, waking, dream and deep sleep, are such on account of its combination with the attributes of satava, rajas and tamas. They are not the true conditions of the supreme self, for one of them does not abide when the other is present. Therefore they are all unreal, and cannot be of the nature of the supreme self, which is unity and bliss itself.

NOTE.—The saying of the Upanishads is Asanghoyam purusha. This purusha is unattached. Dhyayativa lelayativa. He looks as if contemplating, as if moving. The meaning is that the self is neither an actor nor a thinker, all these are due to the action of the mind and the prana, in truth he is unattached. The attributes (gunas) are goodness, activity and inertia.

33. So long as the Budhí (intellect) having for its root the attributes of darkness and activity (rajas and tamas) partakes of the nature of ingnor-

ance, and functions as I in this conglomeration of the body, the organs of senses, the vital airs, the intelligent principle (chit) and the átmá, so long does the sansára flourish.

NOTE.—I am the body, I am the sense organs, the life breaths, I am a Brahmana, a Kshatrya, I am born, I am happy, miserable, I have lost this, gained this, all these and other functions of ordinary every day life are due to the indentification of the atma (self) with the action of the buddhi. In reality all these notions are in the buddhi, not in the self. But through beginningless nescience they are taken to be in the self. So long as this continues, the course of worldly life runs on.

34. " Let one having sublated the whole of the phenominal world through *not this*, *not this* and having by a mind residing in pure satava (goodness), tasted the nectar of intelligent átmá, renounce the world like one leaving a fruit after having sucked off the juice.

NOTE.—For one who has through not this, not this (neti, neti) arrived at the stage of realization of his self as the supreme self, the phenominal world ceases to assert itself and he becomes perfectly indifferent to its joys and sorrows. This is, however, the condition of the jivanmukta, emancipate in life, not of every one. By not this, not this, is meant here that the atma is beyond all that is within the range of speech and thought.

35. " The self never dies nor is born, nor is it subject to increase or decrease. It is never new, (never old), beyond all additions to its greatness, of the nature of bliss itself, self-illumined, all pervading and without a second.

NOTE.—The meaning is that this embodied self which is taken to be subject to birth, death, and the like is not subject to any of these conditions. Free from all these, it is the limitless unborn, undecaying, all pervading Brahmana itself. This self is Brahmana, Ayam atma Brahma, so says the Upanishad.

36. " When such is the nature of the self, which is all intelligence, all bliss, how can the sansára, which is full of sorrow, appear to exist in it or for it. It appears to exist from nescience and superimposition of the attributes of the self upon the notself. On the arising of knowledge, this world disappears instantly, being its contrary it cannot live in the same place.

NOTE.—The atma is bliss itself, the world is sorrow and misery. It is not of the atma but appears to be so through nescience. When nescience is destroyed, like darkness disappearing on the advent of knowledge, it ceases to exist.

37. " The wise call superimposition to be that which although different from one thing is yet imposed upon it through illusion. Just as the rope is not the snake, yet is mistaken for it ; in the same way the world is superimposed upon the supreme Lord, *i. e.*, the self is taken to be of the world, happy, miserable, born, dying, etc.

38. " In the átmá (self) which is the cause of all, which is free from imperfection, which is one supreme Brahmá, which is without conflitcing notions, which is free from all modifications of the thinking principle, which is above *máyá*, the superimposition of the notion of I is the first superimposition.

NOTE.—The atma, the self of all, is above the notion of " I. " The notion I am (ahamasmi) is the first superimposition, like the first wave in the unruffled ocean. In the Upanishads this is called the tapas of the supreme self, " I am one, may I be many."

39. " The functions of the intellect, in the shape of desire and the like, attachment and happiness and the like are the causes of the world process in the supreme ; for in the condition of deep sleep, when all these functions of the thinking principle cease, the supreme self is cognized by us as of the nature of bliss itself.

NOTE.—" Desire and the rest " mean desire and aversion, " attachment and the rest and happiness and the rest" mean attachment and non-attachment, happiness and misery. All these are conditions of the buddhi, not of the self, for they all disappear in deep sleep when the buddhi ceases to function, and the atma is cognized in all its blissful glory. " Like one in the embraces of dear wife not knowing anything outside nor inside, this is the fulfilment of all desires, this is his desire to his own self, this is his freedom from all desires, this is the end of all sorrow. There the father becomes no father, the mother, no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas, thief no thief, a destroyer of fœtus, no destroyer of fœtus, a chandala (an outcast) no chandala ! one born of a nishad (pulkas) no pulkasa, mendicant no mendicant, an ascetic no ascetic, untouched by good actions, untouched by evil actions, he becomes free from all the sorrows of the intellect. (Briadaranyaka Up. Chapter IV, Brahmana 3, verses 21 and 22.)

40. " In the *Buddhi* (conditioned intelligence) created through beginningless reflection of the nescience, the *chit* is called the embodied self (*Jiva*). In truth the *átmá* is separate from the being its witness unconditioned by *buddhi* he is That (Brahmá).

NOTE.—The reflection of the chit (intelligent self) in the buddhi is the embodied self. When the reflection is gone as in samadhi or in deep slumber, then the Buddhi (conditioned intelligence) do not remain. What caused this reflection is not the subject of discussion in the Vedanta. It is beginningless avidya. It takes the fact and tries to explain it away and by knowledge sublate it. Freed from technicality the condition of every day life is due to the limitation of the selt by the buddhi. Without an intelligent self on the one hand and without the instrument of cognition on the other, there will be no cognization of the world, nothing to sublate, no emancipation to achieve, no knowledge to acquire. All these are figments of nescience and disappear with the latter.

41. " The *átmá* (*chit*) and the *buddhi* (intellect) appear each to partake of the attributes of the other through mutual connection. The intelligent nature of the self appears in the *buddhi* and the non-intelligent nature of the *buddhi* in the self. The cause of this connection is the combined reflection of the self, the embodied self, and the sense organs in the *buddhi*, like the contact of fire with iron which makes the iron capable of burning and radiation.

NOTE—This is a highly difficult verse. The meaning in plain language is that the atma (self) is all intelligence. The buddhi, the cognizing principle, is intelligent not of its own nature, but because of its proximity to the self, but like a piece of heated iron it comes to be looked upon as itself intelligent, throwing the atma in the back ground. As reflected in the buddhi, the atma becomes the embodied self (jiva) and takes himself to be happy or miserable born or dying whilst the buddhi comes to be looked upon as intelligent (chitta). This is the mutual superimposition. The idea of the buddhi being non-intelligent is essentially a Hindu idea, and it has its root in that great saying of the Upanishads, Brahma is truth, intelligence and bliss (satyam jnanam anandam Brahma) thus predicating intelligence absolute of Brahma and of nothing else.

42. " Having through the company of the leather and the declaration of the Vedas realized the nature of supreme knowledge, let him see the supreme self, as free from all adjuncts let him renounce all that is non-intelligent and the cause of this worldly life.

43. " 'I am of the nature of light, I am unborn, I am without a second, highly effulgent am I, very pure am I, the embodiment of absolute knowledge, free from all defect, I am full, I am bliss itself, I am no doer of action.

44. " ' Ever free am I, of incompassible power am I, my knowledge transcends the senses, free from modification am I, unlimited, unfathomable am I, I am He who is ever realized in their own selfs by the wise devoted to the study of the Vedas.'

45. In this manner with an intellect directed to no other object, always contemplating upon his own *átmá*, one acquires purity of thought whereby in a short time he destroys all actions which cause rebirth, together with *avidyá*, the cause thereof, like a sick person overcoming disease by taking the elixir of life.

46. " Sitting in a lonely place, with all senses withdrawn from their objects, with a mind brought under control, with the internal organ purified, arising above all means of knowledge, except realization of self through introspection, having his eye directed towards jñána (supreme knowledge) wisdom alone and abiding in his own self, let him think only of the self (*átmá*).

NOTE.—Here it will be well to indicate briefly the various stages of self-relization, the seven stages (Bhumikas) of yoga. The first is that of subhichha or right desire when man begins to cherish the desire of crossing this ocean of worldly life. He now begins to live a pure and abstemious life, watches his surroundings, avoids the company of the evil minded and the worldly minded. All idle conversation becomes distasteful to him and he tries to overcome the evils of desire, anger, avarice, delusion, fear, idleness, &c., that may be lurking in his heart. He does nothing which is likely to give pain to others. On the contrary, he does all the good he can. He is thus gradually becoming a true Arya (a great man). The next stage is suvichara (right thought) i. e., of study and meditation of the truths of the Vedanta as taught in the Upanishads. This soon becomes a part of his daily life. In the third stage asansakti non-attachment he seeks to get rid of the attachment that may be still there in him to objects of the world. The mind is not allowed to run to the things of the world but self-centered finds its satisfaction into its own self. He now practises to the fullest extent the lesson taught in the Vedanta in order to realize his own self as truth, intelligence and bliss. In the fourth stage satva patti (accession of purity) when this reflection becomes ripe the world ceases to appear the reality it did. It does not entirely disappear from view but ceases to assert itself as it did before. In the fifth stage padarthabhavni non-cognition of object, like one in slumber the mind becomes completely detached from the world and yet duality has not yet completely merged into unity. This is reserved for the sixth stage turya, which is the fullest realization of the truth. 'I am Brahmana'. All that is is Brahmana. The last stage is turyatita which is beyond the range of speech and thought. These are the seven stages of yoga. Nowadays it is rare to see any, passing beyond the third stage. This is alluded to in the next verse.

47. " All this universe is in truth the supreme self. Let the sage, therefore, merge it in the self, the cause of all causes. He who has done so abides in his own self which is full and bliss itself, not knowing aught inside nor outside.

NOTE.—'All this shines by His light.' This is the declaration of the Upanishad. 'He is the light of all lights. All this is verily Brahmana. There is here no diversity. He goes from death to death who sees here the semblance of diversity.' All these declarations of the Upanishads embody truths to be realized by introspection. For the sage who does so Brahmana alone is in and out.

48. " Before the attainment of *samádhi*, (trance-cessation of all functions of the thinking principle) let him contemplate all this universe mobile and immobile as nothing, but Om. Om is the expression and the universe the thing expressed. The meditation is also possible in the condition of nescience, not on the arising of true knowledge.

NOTE.—" Om this word is all this". All that was, All is, will be, is verily Om. All that transcends the three conditions past, present and future, is Om." This is the declaration of the Mandukya Upanishad referred to here. The world is nothing but Om, the expression no other than the thing-expressed. This is to be realized through introspection till the condition when the word and the significance thereof, are both merged in that which is beyond speech and thought is reached. Even the state of contemplation where the three-fold relation of knower, the thing known and the act of knowing is present is not outside the pale of nescience. It is only where all specific cognition is completely merged, that vidya (knowledge) arises, all else is avidya.

49. The letter *A* in *AUM* expresses the *Viswa*, the *U* in order expresses the *taijas*, the *M* as *prágya*. All the Vedas read him thus. But this is before the attainment of *samádhi*, not in reality.

NOTE.—The first letter of the AUM is A. It is to be taken as representing the gross cosmic body of the universe known as the Virata. It is the waking condition of the self with its seven angas (limbs), twenty mouths and its enjoyment of the gross. The seven angas or organs are heavens, the sun, the wind, the ether, the water, the earth and the ahavinya fire. The nineteen mouths are the five organs of perception, five of action, five pranas, the four conditions of the mind-manas, buddhi, chit and ahankara, (mind-intellect raticionation, and egoism): It is called vaisvanara as all beings are contained in Him. The second letter U represents the subtle or the sukshma body of the supreme known as Hiranyagarbha or Taijas. It has the same seven angas and nineteen mouths like the above

and cognizes the subtle. Pragya is made up of desire. It is the cosmic desire body of the universe. The third letter M represents the condition known as the pragya or the Ishwara or the Antaryamin the Sutratma, wherein nothing is cognized in or out, but which is a condition of sound slumber, or deep bliss. The viswa is so called because it covers all, the taijas because it illumines all, and the pragya because it knows all.

50—51. " Let him merge the Viswa represented by *A* in the *U*, (*taijas*) into which it often abides. Then having merged the *Taijas* in the *M*, the last letter of the *Pránava*, let him merge the *M*, in the supreme *Chit-ghana*, the intelligence absolute, for the *prágya* is the cause of the other two *Viswa* and *taijas*, leading to them. Let him, then, ever realize him-self as " I am the supreme self, ever free, having knowledge for my eve, free of all adjuncts, and ever pure.

NOTE.—This is the process of realization through absorption of the gross into the subtle, and the subtle in the causal and the causal in the absolute represented by A, U, M, अ उ म and the (अर्धमात्रा) of the Pranava. The final stage is the condition of nirvikalpa samadhi where all specific cognition is gone.

52. " Having in this way reached the condition of realization of the supreme self, having found his happiness in his own self, and having for-gotten all, the sage sits, ever abiding in his own effulgent nature, in the bliss of his own *átmá*, free from all limitation, unfathomable as the ocean without a wave to ruffle its surface.

NOTE.—This is the condition where all impurities having been washed off, the mind has become merged in the atma or self, and the sage attains to That which is idescribable in words and yet which is known to those who abide in it. It is not a condition of void or nothingness but something very real, before which all that is now taken as real vanishes as unreal. This is the goal of all religion, for which no sacrifice has been found to be ever too great.

53. " In this manner to the *yogin* who has practised *samádhi*, who has completely withdrawn all his senses from their objects, who has conquered all enemies in the shape of desire, anger, avarice, delusion, fear and lassi-tude, who has subdued (as it were by his *bhakti*) the (Supreme) Self the Lord of six attributes Himself; (to such a *yogin*) I become visible.

NOTE.—The six attributes of the supreme self are omniscience, ever abiding in bliss, self illumination, freedom and absence of limitation and eternity.

They are, however, in one sense cognized as such till there is complete merging of the seen and the unseen in the self. When that takes place nothing is cognized. By whom should he know the knower. That by which he knows this, by what should he know him?

54. " Thus meditating upon his own self day and night, let the sage abide free from all bonds, till the exhaustion of the *karma* which gave him this present incarnation. On the dissolution of the body he is absorb-ed into Me.

NOTE—The prarabdha karma of one who has realized his own self is not completely destroyed, only that which has not yet borne fruit (agami) and which he has accumulated (sanchita) is destroyed. The karma which has given him this incarnation (prarabdha) re-mains till it is exhausted by fruition. Then the sage becomes a videhamukta. If the prarabdha karma were destroyed on the arising of self realization, then no teachers will be left in the world. The experience of those who know, however, is that communication of knowledge through teacher and pupil is possible before the attainment of the final stage. Where visible disappears completely from view, the body does not last for more than a few days, some say for not more than a fortnight.

55. Knowing the course of worldly life to be the cause of fear and sorrow in the beginning, middle and end, and having renounced all that appertains to the *karma kunda* (the action portion) of the *sastras*, let him devote himself to the contemplation of Me who is the self of all beings.

56. On the realization of the unity of his own self with the self of all, he becomes one with my own self, like the water of the ocean when poured into the ocean, becoming the ocean, the milk into milk milk, the ether into ether ether, that the air into air air,

NOTE.—The condition here described is that of complete unification of the embodied self with the self of all, the jiva with the Iswara. On the attainment of that condition like a piece of salt dropping into the ocean from which it came, becoming the ocean itself, the sage becomes that from whom he came. Like rivers losing all name and form, when merged into the wide ocean, freed from all name and form, the sage finds absorption into his own self.

57. "In this manner even through living in the world for the exhaustion of his *karma* the sage realizes through the declaration of the Vedas and process of reasoning the world as a thing to be got rid of and false, like the appearance of two moons in the sky or the turning of the quarters through defect of sight. If he does so, it will disappear from view on the disappearance of *avidyá* the cause thereof.

NOTE.—The meaning is that even when living in the world, let the sage ever realize the illusive character of the phenomena like two moons in the sky. If he does so, it will not affect him.

58. " So long as one does not see all as my own self, let him be ever devoted to my worship. Ever do I abide in the heart of him who is endowed with deep faith and has great devotion to me.

NOTE.—Rama thus declares the secret of knowledge to lie in uninterrupted devotion to the Lord. Those who wish to reach the goal through jnana alone find it beset with difficulties. For the man of devotion the lord removes them without his knowing it. This was the path trodden by Prahlada, Bhishma, Vyasa, Narada and others, the wisest amongst the sages of India.

59. " This essence of all the Vedas, this great mystery has, my dear, been declared by me unto thee, after full consideration. The sage who meditates upon it, is freed from his load of impurities that very moment.

60. "My brother, all this seen universe is nothing but *máyá* (nescience.) Having thus withdrawn thy mind from it and purified it through contemplation upon me alone, do thou be happy, free from all sorrow and full of bliss.

61. " He who through a purified mind, meditates on me thinking of Me sometimes as above all attributes, as possessing no attributes or thinks on Me as possessed of the attributes, of omniscience, &c., becomes my own self and sanctifies by the dust of his feet all the three worlds, like the sun which purifies the world by his light.

NOTE.—Here the contemplation of the supreme Self, both with attributes as well as without attributes, is enjoined as leading to the same goal. The one leads to the other. The devotee merges into the man of wisdom. In the initial stages the devotee contemplates the Lord with the attributes of omniscience, omnipotence, as the cause of all causes as having the world for his body or even as an embodied being like Rama, Krishna, &c. This leads in the stage of contemplation of Him as the self of all. This also is merged in the condition where all distinction disappears and the devotee and the object of devotion become one. Bhishma and Prahlada attained to this condition through contemplation of the Lord with attributes.

Having no other thought but He, ever abiding in Him as his own self, ever seeing Him as his sole refuge, the yogi becomes that which he meditates upon.

62. " This wisdom which is the one essence of all the Vedas, has been thus sung by Me whose glory all the Vedántas declare. He who reads it with devotion and faith in his *guru* (preceptor,) gets emancipation, and attains to my own form if he believes in my saying.

NOTE.—The lessons taught in the Ramagita are (1) the performance of worldly duty, in a spirit of interested devotion for the purification of the internal self, (2) study and contemplation of the significance of the great saying of the Vedanta thou art That under a wise teacher (3) realization of the full significance thereof through constant meditation (4) withdrawal of the mind and the senses from all worldly work and absorption in till the visible disappears from complete view, the mind is merged into the self and the unity of the individual supreme self is realized and the sage lives happy in his own self.

CHAPTER VI.

(The Two Ministers.)

1. Srí Mahádeva said :—Once upon a time all the Munis living on the banks of the Jumna came to see Rághava (Ráma) for fear of the Rakshasa Lavana.

2. Having placed that best of Munis of the Bhrigu race called Chyávana, at their head, those innumberable Brahmanas came to Ráma desirous of protection.

3. Having worshipped them with great devotion, that best of Raghus said to them in sweet words cheering them up.

4. " What shall I do for you, ye best of Munis, what is the cause of your coming? Blessed am I, when you have come to see me out of affection.

5. " Even if it be difficult of performance, I shall do your work, Do you command me, your servant. Brahmanas are my gods."

6—9. On hearing this Chyávana greatly delighted forthwith said as follows : " O Lord, in days of yore a great Daitya, named Mádhu, was a great follower of the path of *Dharma* and a worshipper of the gods and Brahmanas. Pleased with him, Mahádeva gave him a spear of inestimable value and said, ' whomsoever thou strikest with it shall be reduced to ashes. His wife known as Kumbhanisi was the sister of Rávana and she begot from him Lavana, a Rákshasa of terrific strength, unassailable by any one. That vile monster is a scourge to gods and Brahmanas, Troubled by him we have, O king of kings, sought thy protection."

10—13. Hearing this Rághava said " Ye best of Munis, do not fear, I shall destroy Lavana. Do you go away fearlessly." So saying Ráma said to his brothers " which of you shall kill Lávana and give immunity from fear to these Brahmanas." On hearing this, Bharata humbly said to Ráma " I shall kill him. Let, my lord, order me to do so."

13—15. Then having bowed to Ráma, Shatrughana said: "O Rághava, Lakshmana accomplished great feats in the war. Bharata of great soul lived in Naudigráma and suffered trouble. I shall go to kill Lavana and by thy grace, O best of Raghus, kill that Rákshasa in battle."

16. Hearing this and placing Shatrughana on his lap, the destroyer of foes Ráma said : " For this purpose I shall to-day instal thee in the kingdom of Mathurá."

17. Having all things necessary for the installation brought by Lakshmana, he installed Shatrughana in a spirit of love, even though the latter did not wish for it.

18. Having given him a celestial bow, Ráma said to Shatrughana, " Do thou kill with this Lavana who is a thorn on the side of the world.

19—20. " He goes out to the forest after worshipping the spear given to him by Mahádeva for the purpose of eating and destroying living creatures. Till he returns from the forest, do thou stand ready at the gate of the town, bow in hand.

21—23. " Fierce with anger he shall fight with thee. Then he shall be capable of being killed by thee. Having killed that cruel rákshasa named Lavana, and established in that forest a city, do thou remain there by my command.

" Five thousand horses and half of that number of chariots and six hundred elephants and three millions of infantry shall follow thee, Do thou fight the rákshasa before hand."

24. Having said so and smelt Shatrughana on the forehead and blessed him, Ráma despatched him along with the Munis.

25' Shatrughana did as he was directed by Ráma. Having killed the son of Mádhu in battle, he established the town of Mathurá.

26—28. He made it abound in villages and hamlets through gifts and favors. Sítá also gave birth to two sons in the áshrama of Válmíki. The muni gave the elder the name of Kusa and the younger of Lava.

In course of time those sons of Sítá became versed in the sacred lore. Invested with the sacred thread by the Muni, they became devoted to the study of the vedas. The Muni then taught the whole of the poem of the Rámáyaṇa to the two boys.

29. It was the same which had been told in days of yore by Shankara, the conqueror of the triple city to Párvatí. If for the purpose of knowing the truths of the Vedas, the lord Válmíki communicated it to the two boys.

30. The two lads who were beautiful in appearance like the two Aswins went about singing it in the forest in harmonious tones to the accompaniment of musical instruments and the beating of time.

31—32. There they sang it in the assemblies of Munis. Seeing those boys like unto gods the Munis became struck with wonder and said :—" Neither amongst Gandharvas, nor amongst men upon the earth, nor amongst the gods in the heavens, nor in the lower regions, nor in the abode of the four-faced Brahmá, nor in all the world have we known such singers, although we have lived so long and have seen all the quarters, such singing and music have never been seen or heard ere this."

33. Thus praised by all the Munis, day after day, those two boys lived for a long time happily in the hermitage of Válmíki.

34. Now Ráma of great glory celebrated many an aswamedha and other sacrifices consisting of costly gifts to Brahmaṇas, having made a Sítá of gold in place of the real Sítá.

35. In that assembly all the rishís and royal sages, all the Brahmaṇas and Kshatryas and Vaishyas came to see the sacrifice.

36. The Muni Válmíki also taking with him the two singers Kusha and Lava, came to that assembly and arrived at the place where the rishis were assembled.

37. There as he was sitting in solitude at the conclusion of his Samádhí, calm and at peace, Kusha questioned Válmíki about true knowledge during the interval of the recital of other stories.

38. I wish to hear from you, Sir, in brief, how this bond of worldly life originates for embodied creatures.

39. How does an embodied creature acquire freedom from this heavy confinement known as the world. Do thou, O Muni, who art omniscient, tell me thy disciple.

40. Válmíki said, "Hear, what I tell thee, all in brief, about bondage and freedom, the nature of the self, the means of the attainment thereof, and having heard it from me do thou act according to it. Thus thou shalt be emancipated in life. May good betide thee.

41—43. "The body is verily the great abode of the intelligent self which is without a body. He has made here the principle of egoism (ahankára) his minister. Having superimposed upon the intelligent self (*chit*) the sense of the I in the body which is his abode, he becomes identified with it and thus imposes upon the *chit* which is bliss itself, and through which it derives his light, his actions.

44. "It is he who has formed this body. Bound by the fetters of his own creation day and night, he imagines diverse things in the shape of sons, wives, house, etc., as his own.

45. "Thus imagining himself as having a body, the self (átmá) becomes constantly subject to grief. This sense of egoism gives him three kinds of bodies, high, middle and low.

46—49. "They are due to the attributes of *goodness*, *activity* and *darkness*, and are the causes of the sustenance of the world.

"Possessed of the notion of darkness, and acting upon it he becomes subject to extreme darkness and attains to the condition of worms and insects. Possessed of the notion of goodness, he becomes attached to virtue and wisdom, and thereby attains to the condition of emancipation which is the empire of his own self and lives happy.

"With the notion of activity in the ascendant he engages in work in this world and lives here attached to wives and sons.

49—50. "But he who leaves all three notions attains, O thou of great intelligence, to the supreme self, on the destruction of action of the mind (thinking principle).

"Having, therefore, relinquished all cognition by the senses and control led thy mind do thou destroy all action of the mind in and out.

51—52. "Even if thou engagest in dire austerities for a thousand years, and livest either in the nether regions, or on the earth, or in the heavens above, there is no means of emancipation for thee, except through the suppression of all action of the mind.

53. "Do thou by great effort strive to destroy this action of the mind for the purpose of attainment of that self which is free from all sorrow, all change, which is ever happy, ever pure, and which is thy own self.

54. "All conditions of worldly life are strung in the string of mental activity, O thou sinless one, when the cord is broken, we do not know where all these specific worldly conditions go.

55. "Having freed thyself from the rising of all thought in the mind, do thou act thy part in the world. When this net of thought is destroyed, the embodied self becomes the supreme Brahmá.

56. Having attained to that supreme condition by the destruction of all this net of thoughts of diverse description, with great effort, do thou attain to that abode which is one without a second, and which is ever for bliss alone, and where all conditions of the mind disappear as in deep sleep."

NOTE.—The condition here described is thus summed up in the Upanishad, "when all the five organs of perception, together with the mind, are at rest and the intellect does not act, that is, the supreme condition."

CHAPTER VII.

(The appearance of Sítá.)

1. Thus awakened by Válmíki, with his delusion gone forthwith Kusha with his eye directed inwards outwarldly did all his work in life.

2—3. Válmíki also told those two highly intelligent sons of Sítá who were singing in the outskirts of the town to sing the Rámáyaṇa before Ráma. "If Rághava serves you and gives you anything, do not accept it."

4. Thus directed by the Muni, those lads went about singing, acting as they had been previously directed.

5. Ráma heard the praise of the singing of his former achievements in an extraordinarily musical tone throughout the town.

6—9. Hearing of the singing of those boys, Ráma became filled with curiosity, and having, during the intervals of the sacrifice, called all the great Munis, the Pandits, the kings, scholars in Vedic learning,

knowers of Puránas, those skilled in the science of Grammar, and the elder Brahmins, he caused the two singers to be seated in the assembly, All those kings and Brahmaṇas, having seen those lads, became greatly astonished and with gladdened hearts, with eyes staring in amazement said to Ráma as well as to each other.

10—12. "These two lads are exactly like Ráma, like the reflection of an object in mirror. If they had not been wearing matted locks and barks of trees, we would not have made any difference between them and Ráma." As they were speaking in this manner in accents of wonder, those two ascetic boys began to sing. Then there arose a sweet superhuman song like that of Gandharvas.

13. On hearing that sweet singing in the forenoon Ráma ordered Bharata to give the boys ten thousand gold coins.

14. But those lads did not accept the gold that was given, saying, O king, what have we, who live upon forest produce, to do with this wealth.

15. Having thus refused all the wealth that was given to them, they went to the Muni. Having thus heard his own achievements sung by them Ráma became astonished.

16. Knowing the boys to be the sons of Sítá he told Shatrughaṇa as follows:—"Do thou cause to be brought here Hanumána, Susaina, Vibhíshaṇa, Angada and that great amongst the munis the sage Válmıkı together with Sítá.

17. "Let the daughter of Janaka take an oath, testifying to her purity, before this assembly to convince them of her innocence. Let them know her to be pure."

19. Hearing the speech of Ráma all of them became filled with wonder and the attendants of the king informed Válmíki of it.

20. Knowing what was passing in the heart of Ráma, Válmíki said, "To-morrow shall Sítá take the oath in this assembly."

21. For a wife her husband is her supreme God, there is no doubt in this. Hearing this speech of the Muni Shatrughana informed Ráma of it.

22. Ráma also hearing this said, "Let all the kings and the Munis hear it.

23. "Let all the people know of the oath of Sítá whether it is right or not."

24. Thus addressed by Ráma all those people consisting of Brahmaṇas, Kshatriyas, Vaishyas, Sudras, the great rishís and the monkeys came there filled with curiosity.

25—29. Then the great Muni speedily entered that assembly with Sítá. She was following him with her head bent, her hands clasped, her throat choked with tears and entered the sacrificial assembly. On seeing her like Lakshmí following Brahmá and walking behind Válmíkı, there arose a loud chorus of applause. Having brought Sitá to that assembly that great Muni who was her protector said to Ráma:

"O son of Dasharatha, this virtuous Sítá ever devoted to the path of duty was abandoned by thee for fear of public scandal in a lonely place in the forest near my Áshrama.

30. "This Sítá shall now satisfy thee of her innocence. Do thou give her permission. These two lads are her twin sons.

31. "They are thy sons, unassailable by any one. Truly, I tell thee, I am the tenth son of Prachetas, O thou best of the Raghu race.

32—34. "Never do I remember having spoken an untruth. These two lads are thy sons. By the austerities which I performed for many years I swear. May I never reap the fruit thereof if Sítá has any fault in her.

Thus addressed by Válmíki, Ráma said: "O thou of great intelligence, it is as thou sayest. O Thou of great vows ; confidence has been begotten in me from thy words which are without fault.

35. " In Lanká also Sítá gave me great proof of her innocence, in the presence of the gods and was then taken into my household.

36. " This very same Sítá, though free from all faults and of pure conduct, was abandoned by me for fear of the world. Thou shouldst forgive me that.

37, " I know Kusha and Lava to be my own sons. Let my love be in Sítá purified in the sight of the world."

38—39. Then all the gods, knowing the object of Ráma eagerly came there in thousands with Brahmá at their head. Pleased with that assemblage of people, Sítá wearing a silken robe, with bent eyes, her face towards the north, and with folded hands said:

40. " As I have never cherished any one but Ráma in my heart ; by that vow of mine let the goddess of earth make an opening for me."

41—45. As she was taking this oath, there took place a great miracle. There arose from inside the earth a celestial throne of inestimable value. It was carried by elephants of celestial beauty and was resplendent like the sun. The goddess of earth then taking Sítá affectionately in her arms and saying " welcome," placed her upon the throne. As the daughter of the king of the Vaidehas was entering the earth showers of flowers rained over her incessantly from the heavens. " Well-done, well-done," were heard repeatedly the shouts of the gods.

Again and again did the gods in the heavens cried out " well-done." In the space between the earth and the heavens and upon the earth itself all creaturs, mobile and immobile, said the same.

46. Monkeys of huge bodies became lost in amazement because of the oath of Sítá. Some remained fixed in meditation, some looked at Ráma, some remained looking at Sítá with absent minds. All who were there betook to themselves dead silence for a muhurta (an hour).

47—50. Seeing the entrance of Sítá into the abyss, all the world became stupified. Ráma also, although he knew what had passed and what was to come, yet for the purpose of worldly duty, grieved over the loss of Sítá as if he knew nothing. Awakened by Brahmá and the rishís that scion of the Raghu race did all his work as if awakened from sleep. He then dismissed all the rishís and the sacrificial priests that had assembled there.

51. He gratified them with presents of valuables of various descriptions and having taken back those two lads came to Ayodhyá.

52. Thenceforth free from all attachment to pleasures of the world, Ráma passed his time in solitude immersed in contemplation.

53—55. Once upon a time as Rághava was sitting alone in contemplation, Kaushalyá of sweet speech, knowing him to be the god Náráyaṇa himself, approached him in devotion and having humbly bowed to him said to him of a cheerful heart in pleasing tones,

" Ráma, thou art the beginning of the world, devoid of beginning, middle or end.

" Thou art the supreme self, the highest bliss, ever full the Purusha, the Lord. Thou art born from my womb in my house on account of my own good actions in the past.

56. " Now the end of my life is approaching and the end of thy incarnation is also near and yet this bondage of the world, the product of nescience has not come to an end.

57. " Do thou, O Lord, now declare to me in brief that knowledge whereby freedom from the bondage of the world be attained."

58. Unto his good mother who was speaking thus in a tone of renunciation and become enfeebled by age, Ráma, the lover of his mother, devoted to the path of duty and ever gracious towards his devotees, said :

59. " Formerly I declared three-fold to be the path of emancipation, the path of action the path of devotion, and the path of knowledge. These are the three enternal paths.

60. " O mother, three-fold is the path of devotion on account of difference of attributes. The devotion of each individual is according to his nature.

61. " He who is addicted to injuring others, wears the grab of virtue and is possessed of envy and is a seer of duality and obstinate, and yet worships me, he is my devotee partaking of the nature of darkness (tamas).

62. " He who is covetous of results of work, who is a lover of the pleasures of the sense, wealth and fame and who worships me in a sense of separation, is my devotee partaking of the nature of Rajas or passion.

63. " He who has dedicated all his actions to the supreme Lord or who does all for the purpose of purification of his inner self, with a sense of duty alone, yet believing himself to be other than the object of devotion, is a devotee acting under the influence of goodness or Satava.

64. "That constant and uninterrupted action of the mind which through dependence upon my attributes is like the waters of the Ganges flowing toward the ocean, is directed uninterrupted and constant towards me, the abode of all attributes is the indication of the path of absolute devotion.

65. " When there arises devotion in me without any ulterior object and without any sense of separation, that is residence in my own world, near me, in my own self or in union with me.

66. " Were the above conditions of residence, proximity or union given to the devotee without devotion to me, he would not accept them. The consummation of the path of devotion is that the devotee does not wish even for devotion without devotion to Me.

67. " Let one, therefore, attain to union with Me by transcending the three attributes of goodness, passion and darkness, through the performance of duty without hope of reward

68—71. " Through good actions without injuring others, let him ever be dovoted to having a sight of Me by singing my praises, worshipping me, remembering Me, and bowing unto Me, looking upon all creature as My own self, through freedom from attachment, avoidance of untruth, honouring the wise, showing mercy to those in distress, friendliness towards equals and practice of the virtue of self-control and the like, study of the Vedánta Shástra, repetition of my holy name, company of the good, uprightness, renunciation of egotism, love of the Dharma relating to me and purification of internal nature.

72. " A creature who hears My attributes sung by others immediately attains to Me. Just as perfume going from an object enters the nose through the action of air, so does a mind enter the self through the action of yoga.

73.—75. " I am the self abiding in all beings. Not knowing Me one of deluded mind betakes himself to outward actions. O mother, I am not gratified by diverse objects born of various actions. He who worships Me through disregard of his fellow creatures, does not in fact worship me.

76. " Let one, therefore, worship God through images and the like so long as he does not see Me in his own self as well as in all beings.

77. " He who sees any distinction between the supreme and his own self, unto him, the seer of distinction, death causes fear. There is no doubt in this. Let, therefore, one through knowledge see Me alone, in all differentiated beings. Let him worship me alone through reverence and friendliness towards all beings, sublating all differentiation.

79. " Let the wise, therefore, mentally respect and bow unto all beings day and night, knowing Me the intelligent, pure self to be abiding as their own embodied self.

80. Let one, therefore, not see any difference between the supreme and the embodied self. Thus, O mother, have I declared to thee the path of devotion and the path of knowledge.

81—83. " Betaking to either of these man gets peace. Therefore, O mother, by worshipping me through devotion as abiding in the heart of all, or ever remembering me as thy own son, thou shalt get peace."

On hearing the speech of Ráma, Kaushalyá full of joy always meditating upon Ráma and cutting asunder all fetters of worldly life and transcending the three paths, the paths of the gods, the path of the Pitrís and the path of the lower creatures, attained to the supreme abode.

84. Kaikayi also following the path of yoga formerly declared to her by the Lord of the Raghu race, with her heart filled with devotion, love and peace, always remembering Ráma, the pride of the Raghus, on departing this life went to heaven. There she lived happy with Dasaratha. The mother of Lakshmaṇa of pure intellect also attained to union with her Lord.

NOTE.—The disappearance of Sita is thus described by Valmiki. On the appearance of the two lads Kusha and Lava singing the Ramayana, Rama was told of their being the sons of Sita. He then directed his messengers to collect all the rishis, Brahmanas and other people to witness her oath of purity. When all the people had assembled, amidst dead silence entered the assembly the Rishi Valmiki leading Sita. Then there arose a great chorus of applause, some praising Sita, some Rame. The Rishi Valmiki then said, " By the power of my asceticism and because I have never spoken an untruth, these two lads are thy own sons, O Rama. Because my austerities extend for many long years and because there has been no impurity in me even in thought, word or deed, this daughter of the king of Mithila is pure and sinless, I having seen through the force of my austerities her past life and am convinced of her innocence." Thus addressed by Valmiki Rama said, " I am alse convinced of the innocence of Sita, but had to abandon her for fear of public scandal. These two lads are my own sons, but in order to remove the blame let Sita take the oath. Then in that assembly there blew a wind which like the wind of the Satyuga gladdened the hearts of all. Then Sita appeared in garments like those of ascetics, her head bent down, and her eyes directed towards the earth. Said she, " Because I have never had in my mind ought else but Rama, let the goddess of earth make an aperture for me to enter in. Because I worshipped Rama in thought, word and deed, let the goddess of earth give me an aperture to enter in. Just as I have spoken this truth and know Rama alone to be supreme, let the goddess of earth give me an aperture to enter in. As she was saying so, the earth became rent in twain and there appeared from it the goddess of earth seated on a throne carried by celestial elephants. Taking Sita in her arms, the goddess placed her upon the throne saying " well come." Then as she was going down there arose loud acclamations of well-done, well-done. Flowers rained from the sky and everyone was filled with wonder. Then Rama became overwhelmed with grief and overpowered with sorrow and anger, said, " I recovered this Sita when she was taken by Ravana to Lanka. I shall recover her from the earth. Let the goddess of earth restore her to me, otherwise by my shafts I shall destroy all that there is upon it. As he was saying so, Brahma and the other gods who had assembled there reminded him of his being the incarnation of Vishnu and Sita waiting for him in the heavens. The book continues. Valmiki had written the Ramayana so far what followed shall be declared hereafter." The closing scene in this life of the heroine of the poem is as touching as Rama's declaration of the truth of the path of devotion is grand. The one is as worthy of the painters' pencil as the other is of the devotee's reverential acceptance.

CHAPTER VIII.

1. Sri Mahádeva said, " Now at one time Bharata of great strength having been invited by his maternal uncle Yudhájita went to him with a large army of followers. Having gone there with the permission of Ráma

and killed three crores of Gandharvas, that scion of the Raghu race built two towns.

3—4. One of them was called Pushkar in Pushkarawati and the other Taksha in Takshila. There having installed his two sons as kings surrounded with stores of grain and wealth as well as with friends, he returned to Ráma and devoted himself to his service.

5—8. Then pleased in heart that best of Raghus said to Lakshmaṇa with due honor, " O son of Sumitrá, Do thou go to the west, taking the two princes with thee and having subdued the vile Bhíls who are addicted to evil ways, do thou build two towns, and instal there the highly powerful and brave Angada and Chitrketu as kings, surrounded with elephants, horses, wealth and gems. Having installed the two princes, do thou speedily come back to me." Having obtained the permission of Ráma, Lakshmaṇa went with a large army consisting of elephants, horses and foot-soldiers. There having killed all the enemies and installed the two princes, he returned to Ráma and devoted himself to his service.

9. Then after the lapse of many years, there came to see Ráma who was ever devoted to the path of virtue, Kála (time) having taken the form of a muni and said to Lakshmṇa, "Do thou announce me the messenger of Atibal, desirous of seeing Ráma, the Supreme purusha. There is some request of that great ríshi for communication to Ráma in a long conversation, O thou of great intelligence."

11. On hearing these words of the rishí, the son of Sumitrá speedily went to Ráma and informed him of the arrival of the sage who was rich in the wealth of austerities.

12. On Lakshmaṇa saying this, Ráma said to him, "Do thou, my dear, let the Muni enter with due honours."

13. "Very well," so saying Lakshamaṇa introduced that ascetic who was shining with his own light and burning like fire sprinkled with ghí.

14. That rishí, who was shining with his own light having approached the best of Raghus, said to him in a sweet voice, " May thou be victorious."

15. Having worshipped the muni with due honours, and enquired of his welfare, Ráma replied to his question about his own welfare.

16. Seated on a celestial seat, Ráma said to that ascetic, " Do thou obtain from me the purpose for which thou hast come."

17. Thus prompted by Ráma, the Muni said, " what I have to say is only between us two (very secret). Let no one else know it. Let no one else hear it. Let no one else be told of it, should any one else hear it, or see us talking, he should, O Lord, meet with death at thy hands."

19. "Very well," having given this promise, Ráma said to Lakshmaṇa, " Do thou, O son of Sumitrá, stand at the door. Let no one come to this secret consultation.

20—21. " Should any one come, he shall meet with death at my hands. There is no doubt in this." Then Ráma said to the Muni, " Do thou now tell me of him who has sent thee as well as what is passing in thy mind." Then the Muni said to Ráma:—" Hear as I tell thee the truth.

22. "I have been sent, O Lord, by Brahmá for doing the work of the Lord. I am, O Lord, the first born of thy sons, O thou conqueror of thy foes.

23. " I was born of thee through association with Máyá. I am called Time (kála), the destroyer of all, O brave warrior. Unto thee Brahmá, who is worshipped by the gods, has sent this message, ' O Thou of great intelligence, the time has now come for thee to protect the kingdom of heavens.' Formerly, Thou alone wast, having absorbed all the worlds in thy own self by thy own Máyá.

25—28. " With thy consort Máyá, Thou begotest me as thy first son and the serpent known as Bhogwan (sesa) who lies in the ocean. Having by thy Máyá created two highly powerful beings, thou killed the two Daityas, Mádhu and Kaitabha, and from their bones, entrails and fat, created this earth together with its mountains. Having then created me from the lotus in thy navel shining like the sun, thou installed me as the Lord of the world and made it over to me.

" Thus charged with the burden of protecting the world, O Lord of the world, I said to thee.

29. " 'Do thou protect the world from creatures who had proved destructive of my strength.' Then thou wast born from Kashyapa as Vishnu in the from of a dwarf.

30 —32. " In that incarnation thou didst remove the load of the earth by killing the hosts of Rákshasas. When, O upholder of the earth, all creatures were being destroyed thou camest to this world of men in order to kill Rávaṇa.

" Having fulfilled thy promise of living on the earth for eleven thousand years which thou hadst given to the gods, thy object has been achieved and the period of thy life amongst men is over.

33. " Therefore I have come to thee in the disguise of an ascetic. If it is still in thy heart to rule this kingdom, then thou mayst remain upon this earth, so the grandsire has said : May good betide thee.

34. " If, O thou of controlled senses, thou wishest to go to the world of gods, then let the gods be ruled by thee, the god Vishnu free from anxiety."

35. Hearing this message of the four-faced Brahmá, communicated by Time (kála), Ráma said smiling to the universal destroyer.

36—38. " I have heard what thou hast said. My wish is also the same. Know how pleased I am at thy coming. My birth is for the purpose of doing the work of the three worlds. May good betide thee, I shall come as I came. My object has been achieved. There is no doubt in this.

39. " My son, it behaves me to be always ready for doing of the work of my devotees the gods, through the action of Máyá, as Prajápati has said."

40. As they were saying so, the Rishí Durvasa came to the entrance of the palace, desirous of seeing Ráma immediately.

41—42. Having approached Lakshmaṇa he said, "Do thou speedily show me Ráma, I have urgent business with him." Hearing this the son of Sumitrá said to the rishí who was burning like fire. "What business hast thou with Ráma to-day , what thou wishest I shall do for thee.

43. " Ráma is engaged in some other work of state, do thou wait for a moment." Hearing this burning with anger, the Muni said to Lakshmaṇa, " If, O son of Sumitrá, thou dost not show me the Lord Ráma this very moment, I shall burn the whole family and the kingdom to ashes."

44—46. Having heard that very dire speech of the Rishí Durvasa, and having reflected upon the nature of that speech, Lakshmaṇa thought his own death to be preferable to the destruction of all through Durvasa. Having thus resolved he went and informed Ráma of it.

47. On hearing the message of the son of Sumitrá, Ráma dismissed Kála, and having speedily gone out saw the son of Atrí (Durvasa.)

48. Having welcomed the Muni, Ráma well pleased, reverently asked him " What can I do for thee." Thus spoke the best of the Raghus to the Muni.

49. Hearing these words of Ráma, Durvasa said to him, "to-day have I completed my fast of a thousand years.

50—51. "I, therefore, require food that is ready in thy house, O best of Raghus." Hearing these words of the Muni, Ráma well pleased, gave him duly the food that was ready.

Having partaken at that food which was like ambrosia, the Muni went away happy.

52–53. After the Muni had gone to his áshrama, Ráma remembered what he had said in presence of Kála. Over-powered with sorrow, dejected, highly agitated, with head bent down, the best of Raghus could not speak knowing Lakshmaṇa to be about to die.

54--55. The Lord of all bent down his head. Seeig Ráma thus sunk in sorrow, the son of Sumitrá said to him, as he was sitting silent, immersed in anxiety, cursing the bondage due to attachment, "Do thou, O Raghunandan, leave off sorrow on my account and kill me.

56. "Such was the March of time ordained in days of yore, O Lord, shouldst thou break thy vow, I shall certainly go to hell.

57. "If thou hast any love for me, if thou art gracious unto me, then leaving off all hesitation do thou kill me. Do not depart from dharma, O Lord."

58. Hearing this speech of the son of Sumitrá, Ráma with an agitated mind called together all his ministers and communicated it to Vashishtha.

59. The coming of the Muni, the message of Kála, his own vow, all these the Lord communicated to Vashishtha.

60. On hearing that speech of Ráma, all the ministers together with the chief purohit (Vashishtha) said to Ráma of blameless deeds with folded hands.

61. "We had already known through the eye of knowledge that separation from Lakshmaṇa had been ordained thee who hast come to remove the burden of the earth.

62. "Do thou speedily renounce Lakshmaṇa, do not violate thy vow, O Lord! Shouldst thou break thy promise, *dharma* will become futile.

63. "On dharma being destroyed all the three worlds are destroyed most certainly. Thou art the upholder of all the worlds, O best of Raghus.

64—71. "Having renounced only one Lakshmaṇa, thou shouldst protect the world." Having heard in council their speech which was full of virtue and profit and free from fault, Ráma forthwith told the son of Sumitrá, "Do thou go where thou pleasest, let there be no destruction of virtue.

"Banishment and death of the good are both equal." On the best of the Raghus saying so, Lakshmaṇa with eyes agitated with grief having bowed unto Ráma forthwith went to his house. He then went to the banks of the Sarayu. Having sipped water, with folded hands, he closed all the nine gates of the body and restrained his vital air in the head. He then meditated upon that imperishable Supreme Brahmá who is known as the undecaying Lord Vasudeva, the Supreme abode.

As he had thus controlled his life-breaths, all the gods and the rishís, as well as the fires, threw flowers over Lakshmaṇa and praised him.

Unseen by any of the gods, Indra carried Lakshmaṇa in his embodied form to heaven. There on seeing him that fourth part of the God Vishnu, all the chief gods and the celestial rishís worshipped him.

NOTE.—The nine doors of the body are the two eyes, the two nostrils, the two ears, the mouth, the two organs of excretion and generation. This process of leaving the body through control of prana and restraining it in the head (the sahsrasa) is enjoined for all yogis, in order to the attainment of the supreme condition. It is, however, possible only for those who have practised yoga in life.

72. Lakshmaṇa, who was a portion of the energy of Hari, having arrived in heaven all the yogis of the siddha loka, together with Brahmá were in great joy, to see him who had resumed his form of the Sesa (serpent).

CHAPTER IX.

(The Departure of Ráma.)

1—2. Having banished Lakshmaṇa, troubled with grief Ráma said to his ministers, merchants as well as Vashishtha, "I shall instal Bharata of great soul as king to-day and then follow the path of Lakshmaṇa."

3. As that best of Raghus said so all the citizens and residents of villages became much aggrieved and fell on the ground like trees cut by the root.

4. On hearing these words of Ráma, Bharata also went into a swoon, and fell on the ground. Disparaging sovereign power he said to Rághava (Ráma).

5. "I swear by truth and by thy feet, O lord, I do not desire for kingdom either in the heavens or on the earth without thee.

6. "O king, O Rághava, O brave warrior, do thou instal these two Kusa and Lava as kings. Kusa as king of Kosal and Lava of Uttara.

7. "Let messengers speedily go to bring Shatrughana. Let him hear of our going to live in heaven."

8. On hearing these words of Bharata, all the people who had become frightened on account of separation from Ráma, looked at Bharata and again fell on the ground.

9. Then the Lord Vashishtha feeling compassion for the people said to Ráma, "see, my dear, all the people are lying prostrate on the ground."

10--12. "Do thou, O Ráma, show thy graceful consideration for what is passing in their hearts." On hearing those words of Vashishtha and having lifted them up and honored them, the Lord of the Raghus said to them affectionately, "What shall I do for you." Then devoutly with folded hands—the people said "We shall go wherever thou goest. This is our great wish. This is the eternal and ancient Dharma.

13. "It is our firm resolve to go where thou goest, we shall all follow thee with our wives and sons and the rest to the forest, to heaven or to the city."

14—22. Knowing this to be their firm resolve and reflecting upon the saying of Kála, Rághava said to the people who were devoted to him, "let it be so."

Having taken this resolve, the Lord Ráma sent out Kusa and Lava that very day. To each of them he gave an army of 8,000 patriots and 1,000 elephants and 60,000 horses.

Unwillingly taking leave of Ráma, Kusa and Lava went to their kingdoms which abounded in wealth and gems and were surrounded with cheerful and strong dependents, Rághava then sent messengers to bring Shatrughana. Those messengers speedily went and informed him of the advent of Kála, visit of the son of Atri (Durvasa), the departure of Lakshmaṇa, the vow of Ráma, the installation of his sons, and all that Ráma did. On hearing that speech of the messenger the prognosticating the destruction of the family, Shatrughana felt much aggrieved. Recovering strength and speedily calling his sons, that great warrior and conqueror of foes installed Subáhu in Mathura and Yupketu in the town of Videsha. He then alone went to Ayodhyá to see Ráma.

23. There he saw Ráma of lofty soul, resplendent with glory like burning fire, dressed in a pair of silken clothes, and surrounded by undecaying Rishís.

24. Having bowed to that best of Raghus, the Lord of Ramá (Lakshmí), Shatrughana of great soul humbly said the following words full of virtue :

25. " Having installed my two sons in the kingdom there, know me, O king, O thou of eyes like the lotus, to be resolved to go wherever thou goest :

26. " O brave warrior ; thou shouldst not foresake me, who am specially devoted to thee."

27. Knowing this to be the firm resolve of Shatrughana, the lord of the Raghus said, " Do thou be ready at noon."

28—29. Then there appeared suddenly in a moment monkeys capable of assuming various forms, bears, rákshasas and thousands of cow-tailed creatures, sons of rishís and gods. Having been told of the impending departure of Ráma all the monkeys and Rákshasas said to that best of Raghus, " know, O Lord, it to be our firm resolve to follow thee wherever thou goest."

30. In the meantime Sugríva of great prowess also appeared and having duly bowed unto Ráma, the lover of his devotees, said :—

31. " Having installed Angada of great strength in the kingdom, I have come, determined to follow thee."

32. On hearing that firm speech of those bears, monkeys, and rákshasas, Ráma said to Vibhíshaṇa in a spirit of reverential love.

33. " So long as the earth retains its place, do thou rule the people in the kingdom of the Rákshasas by my order. I conjure thee upon my own head.

34. " Thou shouldst not say anything in reply, for my sake." Having said this to Vibhíshaṇa, Ráma said to Hanumána :

35. " O son of the wind, do thou live for many long years. Do not let my command prove futile." Unto Jámbuvana he said, " Do thou stay upon the earth till the end of the Dvápara age.

36—37. " At the conclusion of that age there will be a fight with me for some cause or other." Then Rághava graciously said unto all the bears, rákshasas and monkeys, " Do you all go with me."

38 Then in the morning the Lord of the family of the Raghus, of eyes like the black lotus, said to Vashishtha, the chief priest, let Agnihotras go before me.

39--40. Then Vashishtha duly performed all the rites laid down in the shástras for departure from the world.

Then wearing a silken garment with the sacred kusa grass in hand, with his heart bent on departure from the world of sense, resplendent with the splendour of a million of moons, Ráma went out of the town like the moon going out of black clouds.

On the left of Ráma walked the lotus eyed Lakshmí carrying a white lotus. On his right went the goddess of earth highly resplendent and carrying a red lotus.

Weapons and shástras, bows and arrows walked in front of him in their embodied forms.

41. All the Vedas having taken human form as well as all the celestial Munis accompanied him. The blessed mother of the Vedas (Gáyatri) together with the Pránava (Om) followed Hari along with the Vyáhritis (Bhu, Bhuvah, Swah, Janah, Maha, Tapas, Satyam).

42. All the people, together with their sons and wives also followed him. With all desires fulfilled they followed Ráma for whom the door of emancipation was open.

43—47. Accompanied with all the ladies of the household, wives and servants Bharata and Satrughana in the train. Seeing Ráma going all the residents of Ayodhyá, young and old, all the leading Brahmaṇas, all the counsellors and ministers followed him.

All the leading Kshatriyas, Vaisyas and Sudras and others went in company with Ráma. All the leading monkeys with Sugríva at their head followed. They were all bathed, pure and speaking auspicious words. None was depressed in heart, nor troubled with the sorrows of the world, dejected or attached to external pleasures. Together with their servants and cattle, detached from the world, they all joyfully followed Ráma the embodiment of bliss. All the invisible creatures, all that was mobile and immobile relinquishing all objects of sense followed Ráma who was the supreme self himself, of eternal energy, the one Lord of all.

There was at that time not a creature in Ayodhyá who did not follow Ráma.

48. On the departure of Rámachandra, the king of Ayodhyá, the whole of the town became void of inhabitants. Having gone some way from the town and seeing that river which issued out of the eye of Hari (Sarayu), Ráma became happy and with his memory purified saw all this in his own heart:—(Realized himself as the self of all.) Then there came to the place the Great grand sire, (Brahmá,) together with all the gods, rishís and the siddhas.

The whole of the limitless expanse of the heavens which was full of bright heavenly bodies became covered with millions of celestial chariots resplendent like the sun.

51. The welkin became filled up with those whose good actions had made them the greatest of the great, and who shone there by their own light.

Fragrant breezes blew and showers of flowers fell from the sky. With celestial drums beating and Vidyádharas and Kinnaras singing Ráma once touched the water of the Sarayu and because of his limitless power walked over it.

53. Then Brahmá humbly said to Ráma, "O supreme self, thou art the Supreme Lord. Thou art Vishnu, the embodiment of bliss, ever full, Thou knowest thy own real nature as the one Lord.

54. "Nevertheless, thou carriedest out the wish of thy servant. O Lord, O thou embodiment of wisdom, thou art ever attached to thy devotees. Having together with thy brothers entered the body of the one, Primeval Lord Vishnu, do thou rule the gods.

55. "Should any other form be agreeable to thee to take, do thou enter it, do thou protect us. Thou art Vishnu, the Lord of the gods, excepting me they do not know thee, the Supreme Purusha.

56—57. "Salutations to thee a thousand times ! O God of gods, do thou be gracious ! Reverences to thee again and again.

The solicitation of the Grand sire, having closed their eyes of all the gods Ráma of effulgent glory became the Lord Vishnu of four-arms, carrying the discus and the rest (the conch, the mace and the lotus) Lakshmaṇa who was formerly the serpent, sesa, resumed his former shape and became the wonderful conch of the Lord.

58. The two sons of Kaikiyi, Bharata and Satrughana, became the heavenly discus and the conch. Sítá had already become Lakshmí and

Ráma was the ancient Purusha. Having together with his brothers resumed his former body, Ráma assumed a celestial form full of glory. Then approaching Vishnu the principal gods, the siddhas, the munis, the yakshas, the grand sire and the rest worshipped him the supreme Lord with hymns of praises on all sides, with hearts immersed in the ocean of joy they became happy on having attained the object of their desires.

61. Then the Lord Vishnu of great soul said to Brahmá—" These my devotees who are attached to me have all followed me as I came to the heavens. Even the brute creatures have done so on account of their good *karma* in the past.

61—65. " Let them attain to regions equal to the Vaikuntha. Do thou allot to them such regions by my command."

On hearing this speech of Hari, Bra á said "let them go to the regions of the Santanikas, which are full of diverse enjoyments, which are even above my regions and which are highly effulgent.

"Those that are devoted to thy worship and who have done accumulated, good deeds, let them enter those regions. Those mortals who, O Ráma, even unconsciously utter thy holy name at the time of the dissolution of their bodies, let them enjoy those regions which are attainable by yogís."

Then greatly pleased all the monkeys, rákshasas and the like having touched the water of the Sarayu and relinquished their bodies, attained to their former shapes, possessing portions of divine energy. Each lord of the monkeys and bears resumed his former shape.

Sugríva, the Lord of the monkeys, entered the sun having been born of a portion of his energy.

Then having entered the waters of the Sarayu, all the men having relinquished their human frames, came out wearing celestial ornaments and having mounted a chariot went to the worlds of the Santanikas.

67—73. Even the brute creatures upon whom fell the eye of Ráma having entered the water of the Sarayu went to heaven. The residents of the country who had come to see Ráma having relinquished all attachments to worldly objects remembered Hari the supreme lord, and having touched the water of the river speedily attained his nature.

So much did the Lord Mahádeva recite of the remaining portion of story of Ráma's deeds.

He who reads only a couplet of it is released from sins committed in a thousand births. He who commits sin day by day and yet reads with faith even a sloka of this book is freed of all sins and attains to the world of Ráma which is unattainable by others.

This story of the Lord of Raghus did the Lord Mahádeva recite in days of yore by the command of Ráma.

On hearing the story of his future deeds as given here the Lord Ráma became pleased.

This poem the Rámáyaṇa which is full of unlimited merit was recited by Mahádeva to Párvatí.

He who reads or listens to it with faith is freed from sins committed in a thousand incarnations.

He who reads, hears or writes the Adhyátma Rámáyaṇa with devotion, unto him Ráma together with Stíá highly pleased gives every prosperity.

74. This Rámáyaṇa, which is the ancient poem, which gives happiness to all, is worshipped by even Brahmá and the other principal gods. He who reads it with faith or listens to it daily, goes to the world of Vishnu with his body purified.

NOTE.—The description of the closing scene in Rama's life as given by Valmiki is almost identical with that given above. On the day fixed for his final departure, after having settled his sons Kusa and Lava in the kingdoms of Uttara and Kosala, and despatched Vibhishana to rule his kingdom and worship Vishnu, the family god of the Ikswakus, Hanumana to live in the world so long as the story of his achievenments lasted, and Jambvana till the end of the Kali age, Rama told Vashishtha to prepare for his departure and let his Agnihotra with blazing fires, his Vajpiya and umbrella together with Brahmanas precede him. Then wearing slender clothes carrying the sacred kusa grass in hand, he walked to the Sarayu river repeating the sacred mantra relating to Brahmana. Silently he went without speaking a word to any one, without looking at any object, or hearing any sound, or minding the thorns and the stones in the way. Resplendent like the sun shone the lord of the Raghus, followed on his right by the goddess Lakshmi and on his left the goddess of the earth and his all absorbing power walking in front. All his weapons, bows and arrows followed him in human forms. The Vedas in the form of Brahmanas, the Gayatri, the onkara, the Vashatkara, the great rishis, the great kings, all followed Rama for whom the door of the heavens was open. The inmates of the royal household, the young and the old, slaves and dependents, followed in the train with Bharata and Satrughana. All the ministers and servants of the kingdom, all the people of the town, together with their Agnihotras, wives, sons and cattle followed Rama being attached to him for his virtues. All had bathed, all were happy and cheerful. None felt in the least unhappy or ashamed, in following his king. Even those who fell in the way joined the throng till not a creature was left in Ayodhya.

Having proceeded a yojana and a half they came to the river Sarayu, As Rama reached it there appeared in the welkin the Grand sire Brahma, surrounded with all the gods and the celestial rishis riding in thousands of celestial chariots. The sky became covered with the residents of the heavens, these great souls who had achieved it by their good deeds. Fragrant breezes blew, giving delight to all. Showers of flowers rained from the heavens, drums and trumpets of the celestials sounded as Rama walked into the Sarayu. Then Brahma the Grand sire said from the heavens. "Come Vishnu, well it is, that thou, O, Raghava, hast come, may good betide thee." Do thou together with thy brothers enter the body of Vishnu or any other body thou pleasest, or the eternal Akasa (Brahman) Thou art, O God, the refuge of the world. None knows thee except thy own Maya, the wisdom born of knowledge. Thee the incomprehensible, the imperishable, the undecaying being Do thou enter thy own form. On hearing these words of the Grand sire, Rama resolved to enter his body of Vishnu, together with his brothers. The gods and the sadhyas, there fore, worship Vishnu the god of gods. Then there arose from the gods, the Rishis, the Sadhyas, the celestial Rishis, the Gandharvas, the Daityas, Danavas, the Rakshas and the apsaras, loud acclamations of well done, well done. The gods then happily went to their respective abodes and by the command of Rama, Brahma gave to all who had followed him the regions of the Santanikas which are full of every happiness and situated near the world of Brahma. He further told Vishnu whoever remembers thy holy name at the time of death, even though he belongs to the lower orders of creation shall attain to these regions, what to be said of those who follow thee with faith and devotion. Then the monkeys entered their respective divine portion and Sugriva the body of the sun. Then they came to the sacred place known as Gopratraka. As each had bathed in the Sarayu, he relinquished his human form and mounted a celestial car and went to heaven. Even the brute creatures did so. Having thus established them in their respective regions, the grand sire of the world went to his mansions in the heavens.

The city of Ayodhya which had become bereft of people remained deserted for many years till it was re-peopled in the reign of Raja Rishabha. Valmiki, Uttarakanda, chaps. 109-III.

The desparture of Rama from the world furnishes as fit a subject for the painter's brush as it has done for Valmiki's pen. His great epic the giver of delight to all who read and reflect upon it the purifier of the lives and thoughts, and the bringer of happiness everlasting to those who follow the ideals given in it. It is declared to be equal in authority to the vedas embodying as it does the truths thereof.

Thus ends the Uttarakanda of the Adhyatma Ramayana consisting of 9 chapters and 400 verses.

Om. Tat. Sat.
Om Santi, Santi, Santi.